EDUCATIONAL ISSUES OF TO-DAY
Edited by W. R. Niblett

EDUCATION—CHRISTIAN OR PAGAN
M. V. C. Jeffreys

GROWING UP IN A MODERN SOCIETY
by Marjorie E. Reeves

EDUCATION AND CRISIS
by Basil A. Fletcher

ESSENTIAL EDUCATION
by W. R. Niblett

Other titles under consideration

UNIVERSITY OF LONDON PRESS LTD.

EDUCATION AND CRISIS

By

BASIL A. FLETCHER

Professor of Education, University of Bristol

UNIVERSITY OF LONDON PRESS LTD.
WARWICK SQUARE, LONDON, E.C.4.

FIRST PRINTED 1946

AGENTS OVERSEAS

AUSTRALIA AND NEW ZEALAND AND SOUTH SEA ISLANDS

W. S. SMART, P.O. Box 120,
SYDNEY, N.S.W.
Showroom: 14, York Street.

CANADA

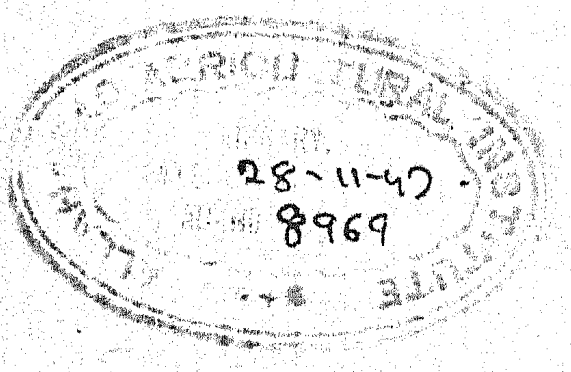
CLARKE, IRWIN & Co., Ltd.,
480–486, University Avenue, TORONTO.

INDIA

LONGMANS, GREEN & Co., Ltd.,
BOMBAY: Nicol Road.
CALCUTTA: Chittaranjan Avenue.
MADRAS: Mount Road.

SOUTH AFRICA

H. B. TIMMINS, P.O. Box 94, CAPE TOWN.
Showroom: 58–60, Long Street.



Printed in Great Britain for the UNIVERSITY OF LONDON PRESS, LTD.,
by HAZELL, WATSON AND VINEY, LTD., London and Aylesbury.

EDITOR'S NOTE

THIS series of books is intended to help readers to explore further some of the great educational issues of our time. The organisation of education in this country is changing as we watch, and during the next few years vast developments in educational practice are inevitable.

It is the conviction of the contributors to this series, first, that education is a far more complex and deep-reaching affair than instruction; second, that what is taught and how we teach it necessarily reflect the beliefs we hold and our assumptions about life and what it is for; third, that the direction in which civilisation develops as the century goes on must in great measure depend upon the integrity, quality, and creativeness with which the individual is enabled to live in an increasingly planned society; and, lastly, that Christianity has insights to offer for which there is no substitute.

It is hoped that each book in the series, whether it treats a more general or a more particular issue, will, by challenging some generally accepted assumptions, have a contribution to make not only to thought, but to actual practice. There are no practices which do not in fact imply a philosophy of life, however little they may be conscious of doing so.

CONTENTS

CHAPTER		PAGE
	INTRODUCTION	7
I.	EDUCATION AND THE CONTEMPORARY REVOLUTION	11
II.	CHANGE AND PERMANENCE	19
III.	PROPAGANDA AND EDUCATION	30
IV.	EQUALITY AND DIVERSITY	42
V.	THE INDIVIDUAL AND THE GROUP	57
VI.	THE CONSCIOUS AND THE UNCONSCIOUS	71
VII.	LOVE AND LUST	93
	INDEX	111

INTRODUCTION

THIS book came to be written as a result of reading Edna St. Vincent Millay's elegy to a dead sweetheart. The American poetess in her poem describes the mood of a girl who is recalling with sadness memories of the past. Her most poignant memory is that of the voice of her lover. She says:

"Not the woodcock's watery call,
Not the note the whitethroat utters,
Not the feet of children pushing
Yellow leaves along the gutters
Shall content my musing mind.
All your lovely words are spoken.
Once the ivory box is broken
Beats the golden bird no more."

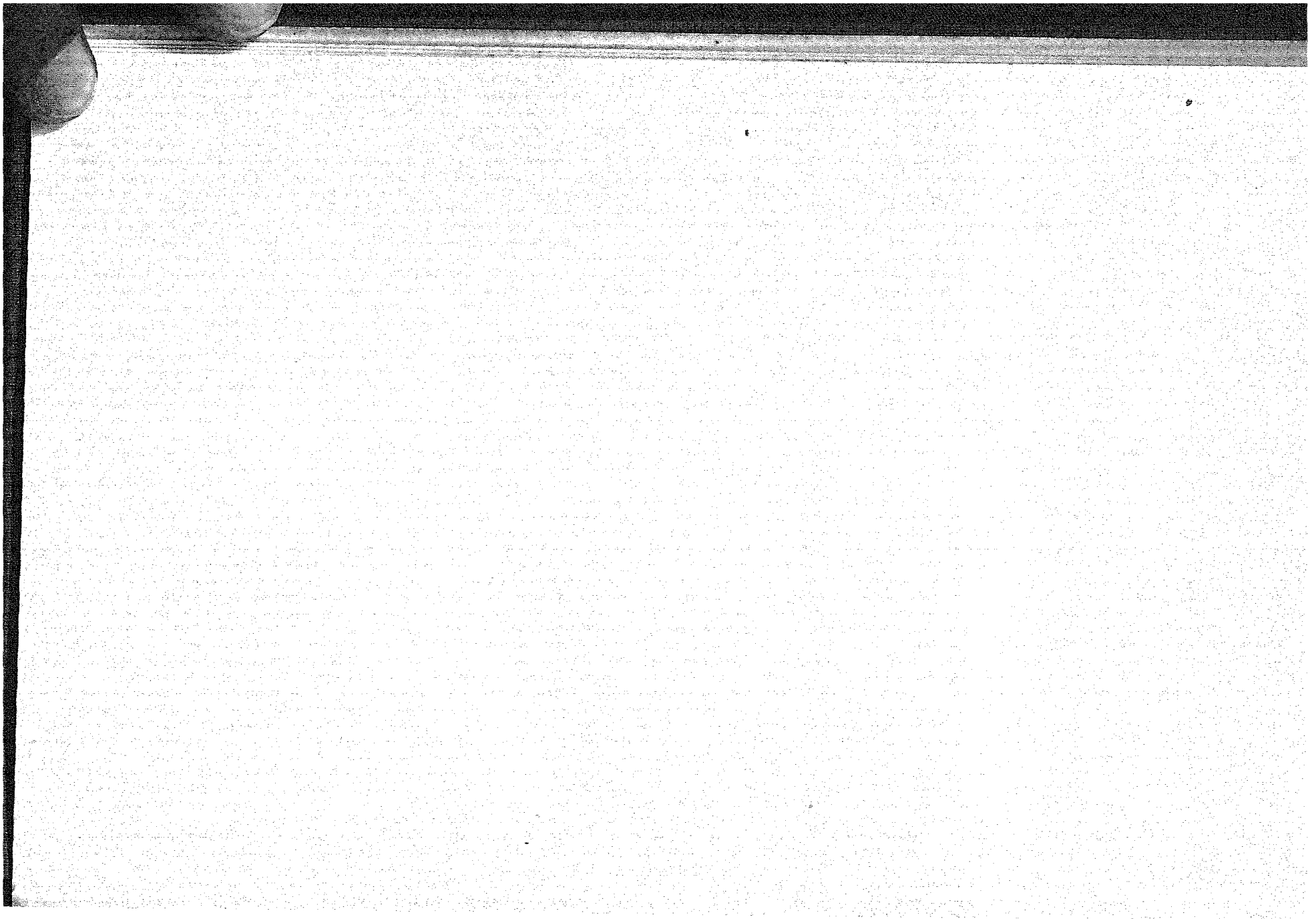
How curious, I thought as I read these lines, is this unique quality of human speech. It is so very characteristic of personality. And yet, looked at in cold blood, it is a strange way for two minds to establish communication with each other. One, the speaker, relaxes the muscles of his chest so that a spongy bag fills with air. Then he contracts the muscles so that a stream of air is forced through the larynx. Air waves are produced in the throat that are modified by rapidly changing positions of tongue, teeth and jaws until a complex wave pattern is projected into space. The wave pattern impinges on the diaphragm of the listener's ear, and by a complex auditory mechanism is sorted out into a multitude of wave-forms that travel along the auditory nerve to the brain. At the brain these waves are metamorphosed into conscious ideas, and the

listener accepts the ideas in his own mind as identical or nearly identical with the ideas in the speaker's mind. But what an indirect and complicated way for two minds to get into contact. Was it essential for the Creator to have chosen this way of using such a limited material mechanism of inter-communication? How much simpler if two minds could use a telepathic process. And yet if this had been so, how great would have been the loss. We should not have invented language. We should never have known the arts of poetry, prose, drama and rhetoric.

In all artistic creation a very important part is played by the limitation of the material medium through which personality works. The unique quality of a true work of art derives in part from the personality of the artist and in part from the intrinsic nature of the medium in which he works. The difference between two houses designed by different architects may be due in part to their different personalities and in part to the fact that one is to be built in brick and the other in stone. In the same way personality itself is moulded by the very limitations of the material body. The body is not our enemy. It forces us to live a selective life and so to sharpen the definition of our personality. Having developed a personality, imperfect though it may be, we are impelled to project this personality upon the matter that composes our external world until this too exhibits something of the quality of our own inner life. This operation we call artistic creation. When personality externalises part of its own inner quality in this way something new is created that did not exist before. Something has been created out of nothing. Artistic creation is the only kind of creation of which we have any knowledge. Perhaps it is the only kind of creation there is. And the only entity capable of such creation is a personality. Dimly, we can see that there may have been no other way by which God could create a multitude of different personalities, except by imprisoning (as it were) pieces of

His own mind in a number of material bodies. The very limitations of the body force each individual to live a selective life and so to develop a unique personality. Out of this imprisonment art is born, and so one of the ends of life is achieved—the end of the continual creation and contemplation of patterns of beauty.

As I looked back over the development of this train of thought in my mind I saw that whatever was original in it would not have germinated apart from the dialectical nature of my thinking. In all dialectical thinking there is an attempt to drive below the apparent contradiction of two opposed ideas to the common reality from which they both spring. If there is any such common reality there it may be discovered. The two opposed ideas here are matter and mind; seemingly so very different, and yet, as many philosophers have realised, possibly only the partial aspects of some reality that is inclusive of both. I was encouraged by this piece of dialectical thinking to go on to the consideration of other pairs of opposed ideas, such as propaganda and education, the individual and the group, equality and diversity, conscious and unconscious thought, and the search in each case for a principle of synthesis is the search that is described in these pages.



CHAPTER I

EDUCATION AND THE CONTEMPORARY REVOLUTION

The Age of Atomic Energy

THE first meetings of the Royal Society of London at the Bull's Head Tavern, Cheapside, three hundred years ago, may be regarded as marking the beginning of the modern scientific age. Material progress during the past three hundred years has resulted from the exploitation of chemical energy.

With the discovery of atomic energy a new age has begun, holding the two possibilities of suicidal war and almost completely universal leisure. In the lifetime of most of us now living we may see whether men are moral enough to avoid the destructiveness of war and educated enough to avoid the frustrations of peace. As we stand at this critical period in history it will be interesting to look back to the seventeenth century when, as now, men's eyes were looking into the future and the most far-seeing had already realised that they stood on the threshold of a new age of power and responsibility.

The Seventeenth Century and the Twentieth Century

One of the early seventeenth-century members of the Royal Society was the English philosopher John Locke. He was particularly the philosopher of the transition from the mediæval to the modern age. We English are a practical people and often muddled in our thinking. It has not often happened that we have produced a philosopher whose writings have influenced the whole trend of thought and events in Europe and America. Yet this was, surpris-

ingly enough, the effect of Locke's writings. More than any others they were characteristic of the English Revolution of 1688, and precipitated both the French and the American revolutions of the eighteenth century. There were other philosophers of the same period who were more profound and more brilliant, yet none was more influential. Descartes, who preceded Locke, was certainly more profound, and Hume, who followed, more brilliant, but neither was so influential, for it was Locke's particular gift to be able to sense in advance the climate of the coming age. His essays on toleration, on the human understanding and on the reasonableness of the Christian faith were all powerful pleas for the use of reason in all departments of thought. His writings more than any others ushered in the age of Reason. The three centuries that followed him were, as a result, peculiarly centuries of scientific and intellectual advance. It is only in the last few years that men have realised that our intellectual and material advance has gone far ahead of our moral development. Today we realise our need of a philosopher who will help the moral development of mankind to catch up with the effectiveness of his control over natural forces. We realise too the dangers of disregarding the irrational factor in the human mind—of proceeding on the assumption that man is a rational being who only needs convincing by speeches and pamphlets to recognise his interests and to act accordingly. We know today that for three centuries the power and influence of the unconscious mind have been gravely underestimated. The life of reason may leave a man emotionally rootless. Reason is the directing power in mental life, but emotion is its dynamic. Today men seek afresh for a faith in some higher reality and some fixed system of ethical values.

We are helped to understand some of the forces at work in our own age of transition by contrasting them with the forces that changed the mediæval to the modern age. His-

tory never repeats itself; and revolutions are never a mere reaction against the existing order, but in all revolutions an element is present which redresses a lost balance of values. This element can be perceived in the seventeenth century and in our contemporary revolution.

When Locke was born, Shakespeare had only just died, and there still lingered on in England much of the romantic spirit of the Elizabethan period. When Locke died, puritanism and the early machines had already begun to kill that romantic spirit. Today there is everywhere the return to a lost romanticism. This is shown in a new love of music, poetry and dancing. Not that machinery and austerity are things of the past. Indeed, in the war just ended both have been much in evidence. But their influence is not so great as it was. Even in the ruins of German cities, where machinery is rusting in ruin and food is scarce, music and dancing enliven the drabness of life for both conqueror and conquered.

Locke was born in the reign of Charles I, when the idea of personal leadership was still very strong. He died in the reign of Queen Anne, when parliamentary democracy was a lusty infant. Today parliamentary democracy struggles for existence, and there is a nostalgia for personal leadership that has not been killed by the fall of Hitler and Mussolini.

The coming of the age of reason, with its scepticism, its spirit of critical inquiry and its insistence upon the verification of all dogmatic assumptions, broke up the strong group life of the Middle Ages. An undue importance placed on intellectual inquiry and private judgment led to a fragmenting individualism. The colleges, the guilds, the religious fraternities of the Middle Ages, have all lived on through the past three centuries of scientific and mechanical advance, but with weakened life. In the later years of the chemical age, the emphasis upon private profit and the struggle for survival among wage-earners still further

developed individualism, and at times its spirit was in danger of reducing society to powder. There are already signs that men are seeking in new ways to strengthen group life. Nationalisms are stronger than they ever were. The temporary strength of the totalitarian regimes of Germany and Italy came very largely from their appeal to the desire of the individual to submerge his individuality in the life of the all-absorbing State. Art and architecture are today expressive of social rather than individual motives.

It is fairly easy to detect these trends of reversal in the contemporary revolution: from the mechanical to the romantic; from the age of reason to the age of faith; from parliamentary democracy to personal leadership; from individualism to group life. It is more difficult to trace entirely new forces that will give to the coming centuries the newness that makes each century different from the last. We badly need today a twentieth-century Locke with prophetic insight into the future. Long before the birth of Queen Victoria, Locke was already a Victorian in spirit. A few years ago his writings still had a modern sound. Today they seem out of date, and this is a sure sign that we are once again in a time of revolution. Our own lives may span, as his did, the transition from one age to another.

The Incentives of an Age

In all ages and times the incentives to action of individuals and groups are mixed. Some men are plainly self-seeking and engaged in the search for wealth or power or privilege. Others are dedicated to less selfish ends. Every age has its saints and its sinners. But we may generalise and define an age in terms of a dominant group of incentives that seem common to large numbers of men and that are strong enough to produce the most striking material evidence of the spirit of the age. The centuries between the thirteenth and the sixteenth may be called the age of

faith, because the main driving incentive of individual and group life was religious. The church was the centre of social life and church building was the pride of the community. The cathedrals of Europe are an abiding testimony to the strength of this religious incentive.

Capitalism replaced the craft guild of the Middle Ages by the limited company and the religious incentive of an age of faith by the profit motive of an age of scientific inquiry. The profit motive has been the dominant incentive of the past three centuries. It has left striking material evidences of its force, in skyscrapers, bridges, railroads and aeroplanes—all, in their way, as beautiful and as great in design as the mediæval cathedrals. But today the profit motive is everywhere losing its force. All countries are moving with greater or lesser speed towards the development of a planned economy. The differences between them arise from the extent to which they wish to combine planning with freedom. Any measure of economic planning involves a greater or lesser degree of control over prices, wages and investment, and that in time weakens the profit motive. The material strength that a planned economy gives to a country will be understood by all who have come into contact with life in the U.S.S.R.

Now, although the planned state must be driven by incentives other than the profit motive, yet without the creation of new spiritual incentives the abolition of the capitalist incentive of private profit leaves a vacuum that will sooner or later be filled by coercion. Planning implies planning for something, and if there is no spiritual incentive to keep it operative, the governing authorities will be forced, unless they are to abandon planning, to make increasing use of physical coercion. We may learn a great deal here from the recent history of the most completely planned society of our time—the U.S.S.R. The Russian Revolution of 1917 abolished the profit motive and financial competition. During the first fifteen or twenty years

of economic planning new incentives did replace the old: collectivism replaced individual competition; a consciousness of responsibility to the community replaced economic coercion; the dignity of labour replaced the dignity of birth; responsibility towards the workers of other nations replaced national chauvinism; and in general a new spiritual climate was created based on the spiritual values of equality and brotherliness. Unfortunately, however, much of Communist ideology was based on nineteenth-century materialism and determinism. This included the false view that the cultural and spiritual conditions of a country are bourgeois superstructures automatically determined by its economic foundation. In reality these spiritual influences are of primary responsibility and determine the uses to which economic machinery is put.

Two factors have retarded the development of the new revolutionary incentives of 1917 in Russia. The first is an internal factor, and it springs from the essential nineteenth-century materialism of Marxism. The failure to develop new spiritual incentives, new ethical values and a new faith has meant that planning bodies in the U.S.S.R. have had to fall back increasingly on the use either of coercion or of material rewards. Happily there are signs that the use of the correctional labour camp and steeply graded income differences may be only temporary. The crowning of the Orthodox Metropolitan Sergius in Moscow Cathedral and his official acceptance as Patriarch of all Russians may be a recognition of the fact that the ills of humanity cannot be cured merely by a reorganisation of the system of production and distribution of goods.

The second factor influencing the development of the U.S.S.R. came from without, and was the result of the threat of attack by Nazi Germany. This threat was recognised earlier in Russia than elsewhere, and after 1936 production for use had to give way to production for war,

hours of labour had to be lengthened, the school-leaving age reduced, and generally the grip over the people tightened rather than loosened. Then Russia had to fight for her mere existence, and as a result old abandoned economic incentives crept back into national life.

There was a dangerous element in this retrogressive movement, even if merely temporary, because the materialist tends to realise his objectives by methods based on expediency rather than principle. He is liable to become impatient of the inertia and stupidity of sections of the people and to treat living individuals as cogs in an economic machine.

The conflict between the values of the age that is now dead and the age still unborn has not been resolved in Russia because she has not yet succeeded in replacing the old materialistic incentives by new spiritual incentives. It has not been resolved in Great Britain or the U.S.A. because they still cling too tightly to the old materialistic incentives. It will only be finally resolved by an intellectual synthesis that results in world-transforming action because it is itself the consequence of a new faith.

Education and Crisis

Our present educational institutions have roots in the past and hence are based on the values of the past. But they have to produce individuals who will live in the future and so should be responsive to the values of the age that is to come. The relevance of education to this discussion is clear from the definition of the word given in the *Concise Oxford Dictionary*. There it is defined simply as "bringing up." "Bringing" implies movement and change. "Up" gives to movement a directional significance. Education is therefore concerned both with ends and means; with goals and incentives; with permanence and with change.

It is not surprising that educational institutions should show signs of greatly increased vitality in times of rapid change. There are two very important reasons for this. In the first place the sense of newness that pervades a renaissance forces the attention of the adults of a community upon the young, for they realise that it is the young who will give reality to the ideas that are struggling to find expression in their time. In the second place there is the paradox that all change emphasises the things that are permanent. If there is change it must be change in something which is itself continuous and unchanging. In times of rapid change there is always a search for the eternal principles upon which the happiness both of individuals and societies depend. Education has always a dual role to fulfil. Its conservative and residual function is to pass on from one generation to the next the knowledge, skills and values that represent the heritage of the past. If this function were not fulfilled, mankind would slowly revert from civilisation to savagery. It also has a regenerative and revolutionary function to perform, which is to allow the fullest blossoming of those tendencies in the young which will introduce new creative life into the world.

A time of crisis is also a time of judgment, for the contradictions and inadequacy of a philosophy that has sufficed for an age are then revealed. The mediæval system of thought collapsed because it found no place for the experimental method and the facts revealed by contemporary science. The scientific age is in process of collapse because it found no place for the principle of indeterminacy and the facts revealed by modern physics and psychology. Men are once again in search of a positive philosophy in terms of which the various aspects of life may be integrated.

CHAPTER II

CHANGE AND PERMANENCE

The Dialectical Method

In times of rapid change it is inevitable that men's minds should find dialectical methods of thinking more suited to their inquiries than any others. It will be useful to explain what is meant by dialectical thinking and why it helps us to understand particularly all organic processes of development. An organism, for example, may be developing from stage A to stage B. At any intermediate stage it will be A becoming not A but B. At each intermediate stage therefore there will be a contradiction between the A and the not-A aspects of the organism. At the same time a new emergent factor B will always be present. Dialectical methods of thought help us to find this new emergent factor.

In the search for reality it is often useful to examine two partial aspects of truth which are at the same time contrary and yet similar. A search should first be made for the unity underlying the two aspects of truth; then the dissimilarity between them should be explored; and finally a synthesis should be sought. This process of dialectical thinking by thesis, antithesis and synthesis is a very old one. It has been used by many philosophers from Plato to Marx. If the universe is essentially a developing universe, it should be a road to lead us to truth.

Organic Change

When we refer to a process as "organic," we mean that the changes which it undergoes are similar to the changes which living things such as plants and animals undergo

in the course of a lifetime. In an organic process we have an interaction between two things: an organism and its environment. In his interpretation of social change Marx maintained that it is environment which is the governing factor in the interaction of men and their surroundings. Nevertheless, it is true that societies can adapt environment to suit their own needs. Human nature is not purely passive in relation to environment. Sometimes the effort that results in social development comes from changes that begin within the mind of man. Sometimes, on the other hand, the environment itself changes and the organism merely attempts to change "itself" so as to maintain life in a new environment. It is almost inevitable that the materialist should emphasise mainly the importance of environment, as Marx did, for the materialist affirms the reality of the object in any subject-object relationship. The idealist, however, claims that the object is shaped by the subject. The materialist gives primacy to things and the idealist to ideas. Happily, in practice it is not always necessary to decide whether thoughts are more important than things, the organism than its environment, the perceiving subject or the object perceived. We can simply accept the importance of both things and ideas without attempting to bridge the gulf between them. This is the position which at the outset I myself wish to take in considering each topic in turn. This common-sense dualism may not satisfy us for long, but it will at least help us to state our problem.

In each of the succeeding chapters of this book two contrasting ideas will be discussed and an attempt made to discover the synthesis that reconciles their apparent difference. The selection of these particular topics was made on the basis of their relevance either to education or ethics, since in the new age of atomic energy men must be sufficiently moral to avoid war and sufficiently educated to avoid boredom.

Powerful new material forces may be seen at work today, acting externally on the institutions of civilised society and changing their character. Springing up also from within the hearts of men are new idealistic demands that will leave them restless until they are satisfied. These inner forces will find in the outer world an environment which in part powerfully reinforces their own strength. In some cases the inner and outer forces, like two streams, may join strength and flow on together as an influence of great power. In other cases the two forces may be antagonistic and harmony only emerge out of conflict. In either case the movement of life in our times cannot be understood apart from a careful consideration of the forces peculiarly characteristic of this century. The practical problems of education force us to rethink some of life's deepest thoughts in terms of a changing world. Who is there who does not know the world and the forces that are moulding its future and yet is fit to lead young people into that world?

It is possible to detect four such forces powerfully at work in our own period. In each case the force has an outer and an inner manifestation. It is at work in the external environment of each individual. It is also expressed as an impulse of his own mind and as part of his own inner striving. In each case therefore the force in question creates its own particular social challenge and its own set of educational problems.

Propaganda

There is first the force of Propaganda. The sound film, broadcasting and the high-power press have given an altogether new significance and power to the force of propaganda. The cinema, the wireless set and the cheap book are almost the sole educational influences playing upon the minds of certain sections of our population. At the same time these mechanical devices have great poten-

in the course of a lifetime. In an organic process we have an interaction between two things: an organism and its environment. In his interpretation of social change Marx maintained that it is environment which is the governing factor in the interaction of men and their surroundings. Nevertheless, it is true that societies can adapt environment to suit their own needs. Human nature is not purely passive in relation to environment. Sometimes the effort that results in social development comes from changes that begin within the mind of man. Sometimes, on the other hand, the environment itself changes and the organism merely attempts to change "itself" so as to maintain life in a new environment. It is almost inevitable that the materialist should emphasise mainly the importance of environment, as Marx did, for the materialist affirms the reality of the object in any subject-object relationship. The idealist, however, claims that the object is shaped by the subject. The materialist gives primacy to things and the idealist to ideas. Happily, in practice it is not always necessary to decide whether thoughts are more important than things, the organism than its environment, the perceiving subject or the object perceived. We can simply accept the importance of both things and ideas without attempting to bridge the gulf between them. This is the position which at the outset I myself wish to take in considering each topic in turn. This common-sense dualism may not satisfy us for long, but it will at least help us to state our problem.

In each of the succeeding chapters of this book two contrasting ideas will be discussed and an attempt made to discover the synthesis that reconciles their apparent difference. The selection of these particular topics was made on the basis of their relevance either to education or ethics, since in the new age of atomic energy men must be sufficiently moral to avoid war and sufficiently educated to avoid boredom.

Powerful new material forces may be seen at work today, acting externally on the institutions of civilised society and changing their character. Springing up also from within the hearts of men are new idealistic demands that will leave them restless until they are satisfied. These inner forces will find in the outer world an environment which in part powerfully reinforces their own strength. In some cases the inner and outer forces, like two streams, may join strength and flow on together as an influence of great power. In other cases the two forces may be antagonistic and harmony only emerge out of conflict. In either case the movement of life in our times cannot be understood apart from a careful consideration of the forces peculiarly characteristic of this century. The practical problems of education force us to rethink some of life's deepest thoughts in terms of a changing world. Who is there who does not know the world and the forces that are moulding its future and yet is fit to lead young people into that world?

It is possible to detect four such forces powerfully at work in our own period. In each case the force has an outer and an inner manifestation. It is at work in the external environment of each individual. It is also expressed as an impulse of his own mind and as part of his own inner striving. In each case therefore the force in question creates its own particular social challenge and its own set of educational problems.

Propaganda

There is first the force of Propaganda. The sound film, broadcasting and the high-power press have given an altogether new significance and power to the force of propaganda. The cinema, the wireless set and the cheap book are almost the sole educational influences playing upon the minds of certain sections of our population. At the same time these mechanical devices have great poten-

tialities in the education of the child. Properly used they could revolutionise the teaching of most school subjects. Schools cannot ignore this potent influence upon the adult. They are a challenge to all educationists and they should also be a stimulus. Their development for civilian purposes and their widespread use has been greatly held up during the war. Now we may expect their power and influence to grow rapidly stronger, as technical developments widen their scope and range.

Technical advances that have produced the modern weapons of propaganda have also created the conditions which themselves accentuate in men the appetite for propaganda. Life has become increasingly mechanised. The subdivision of labour results in a repetitive monotony for many thousands of workers. Mass production leads to prosperity, but also to standardisation, until a dull level of uniformity comes to replace the rich diversity of an earlier craft-age. The cheap press waters down its opinions to meet the mediocre views of the majority. Having neither the time nor the opportunity in the drab routine of life to taste the joys and sorrows, the adventures or triumphs of a full life, men and women turn to the instruments of propaganda for the satisfaction of their natural craving for colour and emotion. By self-consciously identifying themselves with the film star, or the heroine of a novel, or the emotional crooner, they achieve a temporary satisfaction. For the thousands who are working at dull uncreative jobs some kind of substitute-living must be obtained. The weekly visit to the cinema, the nightly turning of the knob of the wireless set, the morning reading of the daily paper—all become parts of a regular ritual of life. But this ritual places them in the power of the propagandist, if this gentleman happens to have secured control over the instruments of propaganda. In a democracy such control is not easily secured. But

even so the habitual daily practice of substitute-living creates the kind of passive mind that is in danger of coming under the control of the propagandist wherever he appears. It is this fact of the existence of a very powerful means of propaganda at a time when the human mind is most apt to receive it that gives to propaganda its peculiar force in this age.

Equality

The second force that is moulding the political, economic and educational institutions of our time is the drive towards Equality. The nineteenth-century conception of a world in which the political rights of equality were secure, but in which no right was valid in a separate and independent economic world except that of the stronger, has broken down. The view developed by Karl Marx many years ago that political equality, as expressed in a representative system of government and impartial justice, amounted to little in the presence of economic inequality has come in recent years to be very widely accepted. In spite of the materialist metaphysics of orthodox Marxism, the force driving the U.S.S.R. in the early days of its massive creative programme was the idealistic force based on a belief in human equality. The appeals of the Nazi Party in Germany also fell upon willing ears, partly because of the Socialist portion of the National Socialist programme. Some of the most idealistic of the groups of young Germans in 1930 were able to swallow the racialism and gangsterism of the party simply because of this appeal to the ideal of social and economic equality. Political and legal liberties were surrendered easily to the dictatorship of a party because it promised release to the people from their helpless subjection to economic power. Freedom of discussion and the liberty of the press, as exercised in democratic countries, seemed of little significance so long as effective control over these

tialities in the education of the child. Properly used they could revolutionise the teaching of most school subjects. Schools cannot ignore this potent influence upon the adult. They are a challenge to all educationists and they should also be a stimulus. Their development for civilian purposes and their widespread use has been greatly held up during the war. Now we may expect their power and influence to grow rapidly stronger, as technical developments widen their scope and range.

Technical advances that have produced the modern weapons of propaganda have also created the conditions which themselves accentuate in men the appetite for propaganda. Life has become increasingly mechanised. The subdivision of labour results in a repetitive monotony for many thousands of workers. Mass production leads to prosperity, but also to standardisation, until a dull level of uniformity comes to replace the rich diversity of an earlier craft-age. The cheap press waters down its opinions to meet the mediocre views of the majority. Having neither the time nor the opportunity in the drab routine of life to taste the joys and sorrows, the adventures or triumphs of a full life, men and women turn to the instruments of propaganda for the satisfaction of their natural craving for colour and emotion. By self-consciously identifying themselves with the film star, or the heroine of a novel, or the emotional crooner, they achieve a temporary satisfaction. For the thousands who are working at dull uncreative jobs some kind of substitute-living must be obtained. The weekly visit to the cinema, the nightly turning of the knob of the wireless set, the morning reading of the daily paper—all become parts of a regular ritual of life. But this ritual places them in the power of the propagandist, if this gentleman happens to have secured control over the instruments of propaganda. In a democracy such control is not easily secured. But

even so the habitual daily practice of substitute-living creates the kind of passive mind that is in danger of coming under the control of the propagandist wherever he appears. It is this fact of the existence of a very powerful means of propaganda at a time when the human mind is most apt to receive it that gives to propaganda its peculiar force in this age.

Equality

The second force that is moulding the political, economic and educational institutions of our time is the drive towards Equality. The nineteenth-century conception of a world in which the political rights of equality were secure, but in which no right was valid in a separate and independent economic world except that of the stronger, has broken down. The view developed by Karl Marx many years ago that political equality, as expressed in a representative system of government and impartial justice, amounted to little in the presence of economic inequality has come in recent years to be very widely accepted. In spite of the materialist metaphysics of orthodox Marxism, the force driving the U.S.S.R. in the early days of its massive creative programme was the idealistic force based on a belief in human equality. The appeals of the Nazi Party in Germany also fell upon willing ears, partly because of the Socialist portion of the National Socialist programme. Some of the most idealistic of the groups of young Germans in 1930 were able to swallow the racialism and gangsterism of the party simply because of this appeal to the ideal of social and economic equality. Political and legal liberties were surrendered easily to the dictatorship of a party because it promised release to the people from their helpless subjection to economic power. Freedom of discussion and the liberty of the press, as exercised in democratic countries, seemed of little significance so long as effective control over these

instruments remained in the hands of economically powerful interests.

The basic economic inequality in a state comes not so much from the existence side by side of rich and poor groups as from the existence of a group of individuals who would starve if they didn't work and a group who would not. It is the tacit recognition of this fact that is at present giving such powerful public support to the political schemes for Social Security and Full Employment that are at present under consideration by the representative assemblies of nearly all the democratic states. Such schemes, without implying any immediate change in property relationships, do remove the basic inequality mentioned above. Such schemes are of a "minimum" character in contrast to the Communist "maximum" schemes, by which all property is held in common for the needs of the community; but all represent a drive towards a more positive conception of equality.

A society might be said to be based on the ideal of equality when its political activity is directed towards supplying the individual needs of all its members. This activity must take the form of an inquiry as to what are the real needs of the members of the community and then the development of the organisation required to supply them.

In the nineteenth century democratic societies were not organised on this basis. Instead they were organised to secure material profit. It was not surprising therefore that from time to time such a society found itself forced to support large numbers of unemployed with needs to be met but no place in the organisation of supply. The goal pursued by this society was a material one and not one based on the value of the individual person as an end of ultimate worth. So, however much the old society professed to believe in the worth of the individual, its beliefs were not operative because individuals were regarded as means for the production of profit.

Individuals, if they are normal healthy individuals, intuitively object to any doctrine that weakens the importance of the individual regarded as an end, for such a doctrine is suicidal in tendency. So today there is a very healthy reaction against the hidden materialism of the last century, which created a society based on other values than the absolute value of the individual. There is a strong desire to create a society that is overwhelmingly concerned to supply the needs of the individual, in order that his life may be separated out from that of the rest of mankind and achieve its proper destiny.

This inner force, fundamentally idealist in character, that is driving men in many countries towards the achievement of an organisation based on human equality, is greatly reinforced by external material forces. For the first time in the history of the world, modern machinery, if fully exploited, would make it possible for the demands of all men to be met. Men could accept famine and poverty with resignation when the possibility of plenty did not exist. But they increasingly grow intolerant of the existence side by side of idle stocks and poverty-stricken populations, of rusting machinery and unemployed men and women.

The modern drive towards the ideal of equality finds expression in the field of education. The demand is growing for an increasing degree of equality of educational opportunity. Corresponding to the demand from the individual for his "rights," the task will be thrust upon the school of emphasising his "duties" to the community. The sense of shared obligation to the community has grown weak because there has been no corresponding sense of shared benefits. The growing complication of modern life and government has tended to place the issues of public life beyond the comprehension of the average man. As a result the sense of identity between the

government and the governed has grown thin. There are many remedies to this situation. The growth of economic equality is the basic remedy. Increasing decentralisation and self-government is another. But one remedy at least lies in the hands of the educationists, for they can kindle in the minds of the young a fresh sense of the obligation and the adventure of creating an equalitarian democracy.

Group Life

The third force operating on individuals and societies in our time is the drive towards Group Life. The sense of individual worth that produces a desire for equality needs to be compensated by the feeling that the individual is not isolated but is an important member of a community. The feeling that he is an important member of a group destroys the personal inferiority feeling of the individual. Loneliness is an unpleasant experience for most people. If the aims of the individual are not solely personal, then the individual feels that everybody is helping him to attain his goal. Individuality expresses itself mainly through the impulses to self-assertion. But all individuals in differing degrees possess self-submissive impulses. They like to submit to the ordered life of the team, the city or the nation, and find great personal satisfaction in doing so.

In the totalitarian state this group life is developed to the highest pitch. The good of the national group becomes the absolute good. Thus Rosenberg, the philosopher of the Nazi Party, wrote: "National honour is the highest value on earth." Hitler said: "An inventor shall appear great, not merely because he is an inventor, but even more because he is a member of our nation"; and elsewhere: "All foreign policy must be estimated from the following viewpoint. Is it of use? Will it bring to our nation profit now or in the future? No other thought

must be allowed to intrude. Religious aspirations, humanitarian principles, in fact, all other considerations without exception, find no place."

The external conditions of life were never so favourable as now for the development of strong group life. Not since Pericles addressed all the citizens of Athens has it been possible for the leader of a people to cast his spell over them and weld them into a united whole.

The dangers inherent in the excessive growth of loyalty to the group are great. There is always danger in a state where men have lost faith in a personal God and so have nothing to prevent the growth of a worship of organised human society. If the highest reality and source of values is believed to be the "Volk" or the People, then sooner or later all values become debased. If it is thought that there is no higher power than man and the interests of the people are supreme, it may be assumed that the interests of the people are best served by the imprisonment or destruction of this or that individual. Individual human rights soon disappear in such a society. The Christian teaching that Cæsar and God must both be served is the only real safeguard for the rights of the individual. Fortunately, we have just had the experience of watching the Germans, with characteristic thoroughness, carrying the principle of group worship so far that even a fool can see it must be vicious to lead to the horrors of the Concentration Camps. Yet until religion is again a living force in Russia, there are grave dangers of a similar development of group worship there. Fortunately, there is another force at work in the contemporary world which may in time moderate, even in totalitarian countries like Russia, the worship of the group and the resultant loss of individual freedom. This force derives its power from the search for a Purpose which will guide the activities of society and fill the life of the individual with meaning.

Purpose

As in the case of the other three forces, the significance of the contemporary need for Purpose comes from outer and inner drives towards its satisfaction. The motive power driving the economic system of the modern age has been the desire for profit. But this is not related to any moral end. As Carr says in his *Conditions of Peace*[1]: "The unemployment problem can be solved in time of war because war provides an aim deemed worthy of self-sacrifice. It cannot be solved in times of peace only because modern civilisation recognises no peace aim for which people are prepared to sacrifice themselves in the same way. Individual profit, which in the eighteenth and nineteenth centuries provided the motive power of the economic system, has failed us, and we have not yet discovered any moral substitute for it other than war. Nothing but war seems sufficiently worth while. The economic crisis is in essence a moral crisis."

Now that the war is over, the feeling of the need for a moral purpose, already strong, is intensified. The realisation is widespread that we must plan for the welfare of the community with conscious deliberation. But planning always requires to be directed by a moral purpose. Planning continually throws up questions of priorities. For example, it may be necessary to decide at some point of a plan whether the heating in a section of a city is to be done by a Gas Company or an Electric Light Company. In the last resort even such a question as this can only be decided on moral grounds. If such a question is not decided on moral grounds, sooner or later the decision will simply go in favour of the stronger company. A moral purpose, when found, is not only necessary to canalise the energies of planning, but is also a prerequisite if those energies are to be released; for human nature is such that great energy can only be released when individuals feel

[1] See *Conditions of Peace*, by E. H. Carr (Macmillan, 1942).

that they are co-operating in some satisfactory purpose.

At the same time as there is this outer development of events forcing men to seek and to find some purpose, in order to maintain an orderly society, there are also inner impulses at work in our generation which seek a similar fulfilment. Men and women feel that their individual lives ought to have some meaning. They want to be caught up in some great purpose, to the achievement of which they can make their own personal contribution.

In England, during wartime, we were conscious of the effect upon individual life of the possession of people's minds by the purpose of achieving victory. The individual felt that he was no longer an isolated individual, but part of a directed movement; so life gained significance, the individual felt happier, and even mere physical health improved. Men and women who before the war lived limited or frustrated lives, began to feel that they mattered; that they could do something to help; that they were part of a community, and their sense of private grievance or simple joy was swallowed up in the larger tragedies and victories of the nation. This inner impulse is still very strong. It is one aspect of the mental life of the unconscious. Each individual feels that in fact he has some purpose to achieve as part of the greater mission of the group, if only he can find it. The fulfilment of this feeling will give him a satisfaction that nothing else can give.

CHAPTER III

PROPAGANDA AND EDUCATION

IT is now necessary to consider in more detail each one of the four great forces that are moulding contemporary events. The first force is that of propaganda.

The Modern Significance of Propaganda

The rise and destruction of Nazi Germany has shown us that in this century a determined minority in possession of modern weapons and the armament resources of a country can impose a brutal dictatorship upon the majority without fear of serious opposition. In the days when revolutions were fought with swords and rifles, a resolute defence could be put up against even strongly armed dictators entrenched in the seats of power. Today the development of modern weapons places such immensely destructive fire-power into the hands of the few who possess them that the disarmed have little hope of wresting it from them. The same factors are at work in the realm of the mind. Mental subjugation is possible today to a degree that was impossible in any previous century. The weapons of propaganda are very powerful, and can easily fall under the complete control of a minority group. The film is a powerful propaganda weapon, because it stimulates both eyes and ears at the same time. The press is a powerful weapon, because it can use the devices of repetition, emphasis and selection so cleverly that often they are undetected. The wireless is a powerful weapon, because it can bring the voice of the dominant group into the hut of the humblest citizen at all hours of the day and night.

There are four main reasons for the growing importance of propaganda. The first reason is the increasingly effective contact of social groups. Only a short time ago the leaders of a party or nation could shape their internal policy with very little consideration of the reaction in other groups. Today, it has become necessary for the leaders of all the great groups to get control of the means by which they may justify their policy to others.

The second reason springs from the fact that these new devices which facilitate swift and effective intercommunication are not merely toys for the favoured few. The very rapid spread of popular education has meant that all can take immediate advantage of devices that are also lively means of entertainment.

The third reason has already been mentioned in the first chapter of this book. Many thousands of workers spend long hours at dull repetitive work, in which they find no clear meaning, interest or excitement. In their leisure they naturally seek these things in the substitute-living of the cinema, the press and the radio.

The fourth reason for the rise in the importance of propaganda is a consequence of the assumption of new functions by the state. The new planning functions of the twentieth-century state cannot be abandoned and cannot be performed without a complicated administrative machine that is obliged to use the means of propaganda to facilitate its work.

Policies and programmes must win the active support of the whole people and often their assent must be gained before action is begun. Much of the objection to state planning disappears if the goals of the plan are placed before the people so persuasively by propaganda that they come voluntarily to combine in action to achieve them. Such a work by the instruments of propaganda avoids the

necessity for using compulsion or repressive official supervision, and overrides the barriers to action often imposed by a slow-moving bureaucracy.

Propaganda and Education: Antithesis

Propaganda may be defined as the attempt to influence thought and behaviour so that the persons influenced adopt opinions or behaviour without making any definite search for the reasons why they do so. Education, on the contrary, is the attempt to influence thought and behaviour in such a way that the persons influenced are stimulated to seek to understand for themselves the reasons why they think and act as they do.

The propagandist is concerned to change the individual or the group at all costs. The effort, the forethought and the energy are all an essential part of the activity of the propagandist. The propagandised may make little or much effort, but this is not important to the propagandist. What he is interested in is results, and he can usually get them more swiftly and more effectively if the propagandised are passive and inert.

The educator, on the other hand, puts the individual in touch with the many and varied aspects of his environment and leaves him free to seize his opportunities. He is more interested in methods than results. It is important to him that the effort, the forethought and the energy should be displayed mainly by the pupil and only to the minimum degree necessary by the teacher. Above all he is suspicious of quick results. He regards education as a process of growth. The environment acts from outside upon the developing individual. But the individual also develops from within, and this self-development is a process that cannot be speeded up beyond certain limits. University teachers know to their cost the damage that can be inflicted on the growing mind at schools where premature forcing has produced a green and sickly intel-

lectual plant that has no staying-power in the later stages of its development.

This antithesis between propaganda and education can be still more clearly seen if the ideas are examined on which the practice of propaganda is based.

Propaganda and the Crowd

The first idea is that men in crowds behave in a way that is infantile and primitive. The propagandist must therefore treat them as though they were children or savages. This idea, as many others, can be studied in all its simplicity in the sayings and actions of Nazi leaders. Hitler, in *Mein Kampf* (p. 48 of the English edition), wrote:

"The masses of the people . . . feel very little shame at being terrorised intellectually, and they are scarcely conscious of the fact that their freedom as human beings is being impudently abused."

This totalitarian belief that the masses should be duped by propaganda because they are easy to dupe is in violent contrast to the democratic belief in the educational value of group life. Democratic organisation might be described shortly as organisation by committee. Decisions made by a committee, that has reached the point of being able to function as a group and not as a collection of individuals, are wiser and more creative than the decisions of any individual member of the group. The individual can rise to greater heights of thought when his thinking is part of the co-operative thinking of the group than when he is thinking in isolation.

Propaganda and the Leader

In the second place, propaganda is based on the idea that there exists in a nation a small, wise leader-group capable of thinking and planning for the whole and a large, inferior led-group which can be persuaded by pro-

paganda to accept its leadership. This is a complete denial of the conception of political equality that has governed the development of western political institutions since the French Revolution. The practice of democracies has often fallen far short of their precepts. Individuals and groups have often striven to control the state machine and to use it to their advantage. But the ideal has always been there of the active participation in the processes of government of the humblest citizen. This propaganda relationship of inequality is in sharp contrast also to the equality implied, at its best, in the educational relationship between teacher and learner, and many of the greatest scholars and teachers have described their work with their pupils in terms of a joint investigation of truth.

Propaganda and Uniformity

In the third place, propaganda is most effective where it can produce a wide uniformity of thought and feeling in very large groups. It is based on the idea that social stability depends on uniformity and mental regimentation. It is of the essence of propaganda that it should influence people to think in a way that they would not think if left to themselves. The individual is regarded as an entity with a "resistance" to be broken down. Individualism is therefore suspect in the state where government is exercised largely by propaganda. It is natural that propaganda should lead to a diminution in the estimation of the greatness of the individual, because its idea of providing the individual with a mental short-cut to a conclusion prepared in advance is repugnant to the man with a respect for his own individuality.

This distrust of all movements away from the norm of group behaviour and thought is at the very opposite pole from the democratic aim of achieving richness of social life through the development of the widest diversity of

life and the deliberate encouragement of all kinds of individual enterprises that fall within the framework of order and human welfare. Government by a party in power and an opposition; the organisation of hundreds of voluntary societies and groups of all kinds, many of which receive Government subsidy; and the active opposition shown to those groups and influences thought to be in favour of standardisation or uniformity are all signs of the democratic belief in difference and variety.

Propaganda and Emotion

In the fourth place, propaganda is based on the idea that the emotions are more powerful than the reason, and that if propaganda successfully arouses instinctive urges, the influence of rational thought will soon be swept aside.

Dr. Goebbels believed this, for he said: "The ordinary man hates nothing more than two-sidedness, to be called upon to consider this as well as that. The masses think simply and primitively." This emphasis upon the force of emotion and the depreciation of reason has received much support in recent years from the psychoanalytical thinkers, who trace everything to unconscious urges, repressed during childhood, but released with overwhelming force by the right techniques. The place of reasoning in such a thesis is merely to rationalise emotional behaviour. This picture of man as the sport of instinctive forces and repressed urges which the conscious mind either disowns or rationalises away has in it something of truth that earlier thinkers had underestimated. But this picture painted by the psychoanalyst is as far from the truth as was the earlier picture of the rational man, unaware of the possibility of the existence of unconscious mind. The reason and man's conscious control of his destiny is a late acquisition, but it is the most important part of his mind. Moreover, reason grows stronger as both man and society grow more mature. Under the influence

of propaganda men and women tend to follow primitive, instinctive urges. The critical faculty is blunted. The bases of civilised society are attacked. If emotion were permanently elevated into a position of superiority to reason, the whole fragile edifice of civilised society would be undermined.

Education and Propaganda: a Thesis

Education and propaganda are both concerned to influence thought and behaviour. They both make use of the same media: speech, books, film and the radio. In education we learn by doing. The child learns to walk by walking and to eat by eating. In the processes of development with which education is concerned it is often necessary for people to act before they can think; or at least before they have had time to complete a rational analysis of their activity. Consequently, education may include, at least in its early stages, a large element of propaganda. The small child, as part of his education, has to move on from obtaining his food by sucking to obtaining it by chewing. He cannot talk in any case, but even if he could, it would probably be difficult to convince him on rational grounds of the necessity for moving on from the pleasant method of satisfying hunger by sucking to the energetic and, to him, unpleasant way of jaw movement and mastication. There are many similar phases during the education of the immature at which action must be secured by methods of propaganda. Action itself teaches, and later on reasons for activity may be deduced. What is true of individuals is true also of groups. Education in the early stages of the nation must contain a large proportion of propaganda. As a first-aid educational service to backward communities, propaganda is necessary. It should, however, be gradually replaced by a more purely educational service. There is obviously a great difference between propaganda used as a midwife to bring people to

education, and propaganda designed as an end in itself; between propaganda devised to fix people at an infantile level, and propaganda designed to raise them out of it.

Mass Education

The extremely important part that can be played by propaganda in the early stages of education is only now being realised as a result of the success of the methods of mass education in China and Russia. Mass education might be described as education by propaganda specially planned to initiate the individual into more formal and rational education. The reasons for the need and the success of mass education are not far to seek. There has been everywhere in recent years, particularly in the Far East and Africa, an acceleration in the pace of social change. Changes which in the past would have required generations now take place within the limits of a man's lifetime. The gap between the older and the younger generations has grown very wide. Social changes have lagged behind technical advances. The strain of adjustment that results may be accompanied by a danger of social upheaval unless it is eased by propaganda designed to explain new ideas and new techniques to older, conservative minds.

Another effect related to the pace of change in countries where an older culture is faced with a new is the production of a temper which exaggerates the responsibility of those in authority for every lack of smoothness in the pace of advance. The explosive temper which accompanies this change can only be controlled by well-directed mass education. Such control in countries like Russia, China and Turkey has been exercised, and the techniques of mass education used there might be studied with profit by countries like Britain and the U.S.A. that have been slow to use such methods.

In the mass education that has already achieved success

in China and Russia and that is being developed in an experimental way in India and Africa, we can see one of the ways in which a synthesis is possible between propaganda and education. The element of inequality in pure propaganda is reduced in mass education to a minimum and is made a diminishing quantity as propaganda merges into education. The clash of rival propagandas may be allowed. A constructively critical spirit is encouraged. Emotion is integrated with reason. The instruments of propaganda are placed in the hands, not of a dominant group, nor of irresponsible individualists, but in the hands of the members of a recognised profession, such as the teaching or medical profession, organised for the public welfare as servants of the people. The success of mass education depends on the principle of local initiative. Mass education must be a people's movement. Its content must make an appeal to the majority of the community; consequently, the organisation must allow for initiatives in planning and execution to come from small local groups. In Russia such local groups found a focus and meeting-place in the Cottage Reading Room, the People's House, or the Red Corner. In China local groups made the nearest Buddhist temple their meeting-place. The same idea has found expression in the present scheme of army education, where an Education Centre or Information Room provides exactly this kind of focus for a local group. This is usually a small room arranged for the display of posters, maps, diagrams and wall-newspapers; where literature abounds on the tables, and there is also the nucleus of a library. In a mass-education movement such a local meeting-place acts as the place of contact between the regional mass-education officer and the local group. The drawing up of a local project and target will be worked out there by discussion and a critical estimate made of results as the work proceeds. It is this deliberately democratic organisation that saves mass

education from the dangers of propaganda in the dictator state. The mass of the people come to feel that this is their own movement, designed for their benefit and executed in part by themselves. This synthesis of education and propaganda is made at the level of technique. This is bound to be the case where the results desired are largely practical and utilitarian. If the purpose to be served is not so much practical as æsthetic, the synthesis may be achieved, not at the level of technique, but at the level of art.

Propaganda and Art

The differences between education and propaganda arise from motive or aim. The propagandist is anxious to produce a change in outlook for ends that he has already decided. The teacher is interested in the individual as such, and in values such as truth, beauty and goodness. A synthesis between education and propaganda is achieved by the artist when he is interested equally in the human personality and in reality; when he is equally anxious to express his delight in truth, beauty, or goodness and also to externalise his own personality. Thus it often happens that a great work of art is also very powerful propaganda. Novels of Dickens like *Nicholas Nickleby* and *Great Expectations* are both great art and at the same time social documents of great propaganda value.

Propaganda, when it is directed by a small professional group of power-politicians, unchecked by criticism, popular initiative, free discussion or rational scientific thought, is destructive of personality and personal development. In the propaganda state the people must be "insulated" against counter-propaganda. Listening-in to foreign broadcasts becomes a crime with severe penalties. Censorship is enforced by rigid sanctions. As a result the people in the state come to live in a narrow circle of ideas of their own making. Their minds grow smaller and their

personalities wither. In the free state, on the contrary, where art flourishes, the widest contacts and freest communication are encouraged, because both stimulate creative work. The American novelist inspires the English writer and the Russian chemist stimulates the English research worker. In such an atmosphere the mind grows richer and the personality develops.

In the propaganda state, truth is sacrificed in order to get results. Goebbels said in 1939 (quoted in *The Times* of December 9th, 1939): "The mere fact that a propaganda item is untrue could never be an obstacle to its use, for 'right is what is useful for the people,' people being here identical with the party." But human nature being what it is—curious, sceptical and with a long memory—lies are ultimately detected, confidence is shaken, and finally even true propaganda is thought to be false. In such an atmosphere of doubt, indecision and suspicion, the individual grows unsure of himself and of others, and the development of his personality is stunted. Sincerity, on the other hand, is an essential quality of all works of art. The false and the imitative have no place in true art. Surrounded by the sincerity of true art, the individual feels about him that atmosphere of confidence and security in which he can expand and grow.

Art and Emotion

In the propaganda state, many tricks are used to stimulate the simpler emotions of pride, hate and fear. Human emotions are transitory in character. The propagandist must therefore be continually finding new stimuli, playing upon now one and now another of the emotions. Another propagandist trick is to work a group up to a high pitch of emotional excitement by a series of subcrises of emotion carefully spaced to allow for rest periods, until the cumulative effect of a series of emotional arousals finally sweeps everything before it in an avalanche of

terror and sadism. Unfortunately, the long-term effect of this manipulation of emotion is to produce a state of apathy. The group becomes emotionally exhausted. This has already shown itself in Germany. The people have been subjected to such an emotional bludgeoning that they have become stunned and are without reserves of emotional energy with which to meet new experiences. This effect is the very opposite of the effect on the personality of the participation in contemplative or creative art. Here emotional sensitiveness increases. The mind becomes more alert; keener and readier to meet new experiences with enthusiasm and initiative. So in all of these ways—by censorship and repression, by lies and distortion, by the manipulation of emotion and the degradation of intelligence—propaganda destroys and disintegrates the human personality because it treats people as things and not as personalities. But whenever a true synthesis is made of propaganda and education, the result is to strengthen and integrate the human personality, to deepen emotional life and to replace uniformity by rich diversity.

CHAPTER IV

EQUALITY AND DIVERSITY

THE propagandist is suspect because propaganda implies an inequality between the propagandist group with prestige and the propagandised group with a resistance to be broken. Modern technical inventions that have given such power to the militarist and the propagandist have also broken down barriers to a degree never before known in history. At such a time inequalities between individuals and groups become more noticeable and less readily accepted, and so, for example, in education the position of the private school with its privileged clientele is open to challenge for the first time for centuries.

Economic Inequality

The technical advances that have produced a desire for equality rest upon the recent development of a high degree of specialisation of labour. Many modern industries depend upon the existence within their organisation of specialised groups of skilled workers, differing not only in their degree of skill, but also in their kind of skill. In the pre-industrial period there were inequalities between the apprentice, the journeyman and the master. But all were at different stages in the same craft. In the modern industry you have a number of groups, such as executives, personnel managers, buyers, machine repairers, salesmen, research workers, or repetition workers that all have different types as well as degrees of skill. The more highly productive the industry, the greater the specialisation and the wider the gulfs between the different specialist groups. Even in the U.S.S.R., where a whole people has striven to

create an economic society based on equality, the inherent drive to specialisation in modern industry has in fact produced a growing degree of inequality between different groups of workers and a class structure based on separated income groups.

Racial Inequality

An inequality, not very noticeable in this country but great elsewhere, is racial inequality. The thesis upon which the claim for racial equality rests is that the value that should be attached to human personality is such as to place the members of all races upon a basis of fundamental equality. Differences of colour, cephalic index, or facial configuration must be regarded as trivial in comparison with the common humanity which members of all races equally share.

The antithesis of this point of view might be formulated by the upholders of racist views in the following terms: "During the long centuries of the prehistoric period, differences of racial type grew up as the result of differences of environment operating by way of selection. While people were in a state of primitive culture, physical environment determined occupation, occupation determined social organisation and all three together determined racial type." For example, E. Désmolins,[1] a French sociologist, traces the wanderings of the Alpine people along the river valleys of Europe, shows the social organisation that grew out of a pastoral mode of life, and so deduces the present characteristics of nations in which the Alpine strain is strong. He makes a convincing case for the understanding of French life and society on the assumption that certain racial characteristics have now become part of the innate mental constitution of a large group; that they possess great force and permanence, and determine national behaviour to a much larger degree

[1] See *Comment La Route crée le type social*, by E. Désmolins (Dido et Cie).

than is generally realised. Désmolins would argue that to treat the members of different races as though they were all equal would be to base your treatment on an illusion. Where two races are present in the same nation, a policy of segregation in social and educational life will allow the qualities of each to develop best. A blindness to racial inequalities will result either in the destruction of the qualities of the weaker culture by the stronger, or by the emergence of a bastard culture that emphasises the worst qualities of both races.

Such a point of view represents a moderate interpretation of racist views.

Slavery

Wherever this belief in the superiority of one race over another has moulded history, slavery in some form or another has resulted, and we can trace long filiations in history of its destructive and sterilising effects. Where there are slaves, education is regarded as dangerous, because it may lead to ideas of equality. So Sir William Berkeley, the Governor of Virginia, said at a time when the more northerly New England colonies were setting up their Common and Grammar Schools: "I thank God there are no free schools and no printing presses in the province, nor will be none for a hundred years. Learning breeds disobedience and heresy and printing divulges them to the world and libels the best government. God keep us from both."[1] His hopes bore fruit, and the slave states of the south remained as untaught for a century as the warmest friend of ignorance could wish. Partly for this reason and partly because the property owners of the south put their savings into holdings of slaves rather than into banks and so were without capital at a time when capital was needed during the golden age of material

[1] See *The Foundations of Modern Education*, by E. H. Wilds (Farrar & Rinehart, New York).

expansion and exploitation, the south remained backward industrially and educationally. The resultant weakness made it inevitable that the better-equipped and more versatile armies of the north should win in the Civil War; and in the period of chaos that followed, the impoverishment of the south was completed.

Several other factors have contributed to the destructive effects of slavery in those areas where it was most widespread. A single crop—cotton—impoverished the soil for generations. Labour was degraded so that a poor white class grew up and labour remained unorganised. Of recent years, growing educational and economic initiatives are beginning to bring prosperity back to the slave states, but the destructive effects of the evil doctrine of slavery are far from annulled. It is significant that the slave owners of the south were only able to accept the idea of slavery by assuming that negroes were in some sense subhuman. They spoke of them as "cattle" as a rule, and often sincerely thought of them as a subvariety of the animal creation. This was a striking expression of an unconscious belief in the worth of the human personality and its corollary of equality of treatment. If they had thought of negroes as human, the idea of slavery would have been unacceptable to them.

Synthesis of Race and Equality

The best statement of the synthesis between the two views of race expressed as a thesis and an antithesis I find in the writings of Lord Lugard, the African colonial administrator. Describing the relationship that should exist in British territories in Africa between English and Africans, he writes: "It is complete uniformity in ideals, absolute equality in the paths of knowledge and culture, equal opportunity for those who strive, equal admiration for those who achieve; in matters social and racial a separate path, each pursuing his own inherited tradition,

preserving his own race purity and race pride; equality in things spiritual, agreed divergence in the physical and material." [1] This synthesis of equality and diversity I found worked out in action in the relationship between the British majority and the French minority in the Canadian province of Nova Scotia during the years of my work there. The rights of the French minority to worship in their own way and to have separate schools, where the teaching should be in French, were safeguarded by the constitution. As a result the French have preserved over a period of two centuries their own cultural life in all its richness. Yet, side by side with the British, they have worked and struggled for Dominion federal unity, and for the cause of educational advance. As a result, they have not been assimilated nor has the quality of their life been diluted. On the other hand, they have given to the maritime provinces something of their own character—a sensitiveness to beauty and a quickness of response that is lacking in less mixed communities.

The solution to race problems does not lie in uniformity of treatment. The educational inequalities of the past in the southern states of N. America need not be removed by the provision, for example, of schools in which negro and white children sit side by side and absorb the same standardised American teaching. It may be better to have two school systems, as the French and English do in Quebec. But the same amount of money must be spent on both systems. There must be absolute equality. Negro gifts must be recognised and negro potentialities cultivated. Separation does not necessarily imply inequality. It might even be, fantastic as the suggestion may appear, that the best solution of the negro problem (though one not likely to be tried) would be the setting up of two or three purely negro states, with all-negro

[1] See *Education and Colonial Government*, by B. A. Fletcher (Methuen, 1936).

legislatures and governments; miniature Quebecs within the Union, with rights similarly safeguarded. Then the special qualities of the negro people would enrich the life of America, especially in the fields of music and humour, even more than they have in the past. But it is often easier to find solutions for the problems of one's neighbour than to solve one's own, and within the British Commonwealth of Nations we have a whole complex of similar problems awaiting solution.

Individual Inequality

The study of family histories, particularly those of the Jukes family in the U.S.A.[1] and the Galton family in England,[2] show in sharp contrast how great are the inequalities in the mental and physical endowment of individuals. Dugdale has traced and studied 2,820 of the descendants of Max Jukes, a shiftless hunter born in 1720. Of these, 1,106 were paupers, criminals, prostitutes or inmates of homes for the feeble-minded and the majority of the others of indifferent quality. Pearson, in England, traced the descendants of Robert Barclay, born in 1648, and showed that almost all the descendants of this man were eminent in science or letters, five in direct line being Fellows of the Royal Society. Some individuals are born with a rich endowment of mind and body and others with one that is feeble or impaired. Environment usually serves to accentuate these hereditary inequalities. We have to accept these facts of individual inequality. Some are born weak, some strong. The synthesis in this matter is a cardinal doctrine of the Christian Church. It sets out the only satisfactory terms on which the strong and the weak can live together. These are that the strong should bear the burdens of the weak. This doctrine occu-

[1] See *The Jukes in 1915*, by A. H. Easterbrook (Carnegie Institute, Washington, 1916).

[2] See *Life, Letters and Labours of Francis Galton*, by Karl Pearson (Cambridge University Press, 1914).

pied a central position in the teaching of Jesus. He said at the outset of His work,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

His miracles of healing were not irrelevant acts: they were the acted belief in the necessity for helping the sick, the maimed, the enslaved and the broken in spirit.

We recognise today that the great Christians have always been those whose lives have been dedicated to the service of the weak. Father Damien and the lepers, John Howard and the imprisoned, Florence Nightingale and the diseased, are a few names at random that spring at once to the mind as typical of a great army of men and women who have sacrificed their life and their strength in the service of the weak.

It was this very care for the weak and feeble that caused the German thinker Nietzsche to describe Christianity as "one great spiritual corruption." Like many German philosophers, he worshipped strength. But the worship of strength leads sooner or later to the exploitation of the weak and so through the development of slavery to a society that is divided, poisoned and enfeebled. Those who are not bearing in some measure the burden of the weak are, as Jesus showed, in grave spiritual danger. The successful or the wealthy who close their eyes and ears to the suffering of the poor grow blind and deaf themselves. Pity withers and imagination dies. Soon the emotions upon which family and social life are based weaken. In time a society comes to have leaders who are lacking in sympathy and imagination. It therefore be-

comes a static society unable to adapt itself to change; it grows old; it suffers from a sort of social arterio-sclerosis, and finally it totters to decay. The service of the weak is a sign not of debility but of strength. Men and women living in a society are all bound up together in a common life. The test of a civilisation may well be the measure of the point below which the weak and helpless are allowed to fall.

Sex Inequality

The history of western Europe up to 1933, when the Nazis came into power, is the history of the liberation of women from a position of social and educational inferiority. The attainments of gentlewomen in mediæval Europe, either inside convents or outside, have been estimated by Professor Eileen Power to consist in "reading and singing the services of the church; sometimes, but not always, writing a little Latin and a little French; competence at needlework and embroidery, and knowing a little physic."[1] This reflected a social inequality between the sexes.

During that great flowering of the human spirit, the Renaissance, women came to share to a greater degree in all forms of social life and particularly in the new enthusiasms of the age. At Vittorine da Feltre's famous school, La Giacosa, in Italy, girls were taught side by side with boys. When the learning of the Renaissance thinkers had declined into imitative elegance, the idea of equality between men and women also fell into desuetude. Its nadir was reached in education, as in social life, in the nineteenth century, when "many bad grammar schools prepared boys very ill for life in the growing industrial society and bad piano-playing prepared their sisters still worse for the life of the Victorian drawing-room."[2]

[1] See *The History of Education*, by H. Wodehouse (E. Arnold, 1930).
[2] See *Social History*, by G. M. Trevelyan (Longmans, 1944).

pied a central position in the teaching of Jesus. He said at the outset of His work,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

His miracles of healing were not irrelevant acts: they were the acted belief in the necessity for helping the sick, the maimed, the enslaved and the broken in spirit.

We recognise today that the great Christians have always been those whose lives have been dedicated to the service of the weak. Father Damien and the lepers, John Howard and the imprisoned, Florence Nightingale and the diseased, are a few names at random that spring at once to the mind as typical of a great army of men and women who have sacrificed their life and their strength in the service of the weak.

It was this very care for the weak and feeble that caused the German thinker Nietzsche to describe Christianity as "one great spiritual corruption." Like many German philosophers, he worshipped strength. But the worship of strength leads sooner or later to the exploitation of the weak and so through the development of slavery to a society that is divided, poisoned and enfeebled. Those who are not bearing in some measure the burden of the weak are, as Jesus showed, in grave spiritual danger. The successful or the wealthy who close their eyes and ears to the suffering of the poor grow blind and deaf themselves. Pity withers and imagination dies. Soon the emotions upon which family and social life are based weaken. In time a society comes to have leaders who are lacking in sympathy and imagination. It therefore be-

comes a static society unable to adapt itself to change; it grows old; it suffers from a sort of social arterio-sclerosis, and finally it totters to decay. The service of the weak is a sign not of debility but of strength. Men and women living in a society are all bound up together in a common life. The test of a civilisation may well be the measure of the point below which the weak and helpless are allowed to fall.

Sex Inequality

The history of western Europe up to 1933, when the Nazis came into power, is the history of the liberation of women from a position of social and educational inferiority. The attainments of gentlewomen in mediæval Europe, either inside convents or outside, have been estimated by Professor Eileen Power to consist in "reading and singing the services of the church; sometimes, but not always, writing a little Latin and a little French; competence at needlework and embroidery, and knowing a little physic."[1] This reflected a social inequality between the sexes.

During that great flowering of the human spirit, the Renaissance, women came to share to a greater degree in all forms of social life and particularly in the new enthusiasms of the age. At Vittorine da Feltre's famous school, La Giacosa, in Italy, girls were taught side by side with boys. When the learning of the Renaissance thinkers had declined into imitative elegance, the idea of equality between men and women also fell into desuetude. Its nadir was reached in education, as in social life, in the nineteenth century, when "many bad grammar schools prepared boys very ill for life in the growing industrial society and bad piano-playing prepared their sisters still worse for the life of the Victorian drawing-room."[2]

[1] See *The History of Education*, by H. Wodehouse (E. Arnold, 1930).
[2] See *Social History*, by G. M. Trevelyan (Longmans, 1944).

Then towards the end of the century a new pulse of educational life began to beat. The reform of the grammar schools and the new beginnings of national education were accompanied by a revival of institutions for the education of women. The Misses Buss and Beale, as well as many other women of character and purpose, set going those currents which have issued in our century in universal suffrage, the girls' high school, the co-educational university and the admission of women to all spheres of industrial enterprise.

This slow emancipation of woman was reversed in Germany when the Nazis came into power and later in all of Europe that came under their control. Perhaps the most striking example of this is the fact that in Nazi Germany many women only had the right to vote on marriage.

This reversal of the emancipation of women is the natural result of the Nazi philosophy of life. The Nazis solved the economic problems of the age by making war the purpose and end of economic activity. This naturally leads to that over-valuation of masculinity and under-valuation of femininity that is characteristic of more primitive warlike tribes. The man becomes the warrior-hero. The woman exists to comfort and entertain the warrior and to bear him warrior-sons. There are many signs that the German over-valuation of masculinity springs from inferiority feelings of weakness. Frightened of inner weaknesses, the Nazi sought to destroy what he believed to be weakness in the external world. The sadism and torture used towards Jews, Poles or Russians have all been signs of this hatred of weakness. The attitude of the Nazis towards the Jews in particular was obviously pathological. The weak man projects his weakness on to some scapegoat, then hates the weakness he has so projected. Being rid, as he thinks, of weakness, he feels correspondingly strong. In Nazi Germany, women, in a measure,

also had to act the part of scapegoats, and to help to persuade German men of their maleness and strength. The slogan given to the women of Germany was Kinde, Kuche, Kirche—Nursery, Kitchen and Church. The reason for emphasis on the nursery is obvious. The bearing and care of children in their early years, for a period, weakens women, uses up their energies and so creates the necessity for the strong protecting male. Keeping women in the kitchen is even more clearly designed to give superiority to men. Tied to the drudgery of the kitchen, women will find no time for a career. Without careers they will be economically dependent upon men, and so another opportunity will be offered to the dominating male to show his strength. In the end religion, particularly the Christian Religion, with its gospel of peace and its care for the sick and the suffering, is thought of as a religion of sentimental weakness, harmless to women, but unsuited to Teutonic Knights of the modern age.

This basic inequality between men and women was hardly at work in Germany for a sufficiently long time to make its effects permanent. But like all inequalities, it tends to lead to the disruption of society. By striking at the spiritual basis of marriage, its first effects are to weaken the family. When the family begins to disintegrate, society itself becomes weak and needs holding together by the kind of sanctions used in the dictator state. In such a society we can see what happens to men who have projected all their tenderness and humanity upon women. They become the sort of people who bludgeoned and cremated thousands of Poles at Lublin. It is not quite so plain what happens to the women in such a society. The effects are not so apparent, because when placed in a position of inferiority women seek to compensate for their position in no single way but in a variety of ways. Some, tied to the home and children, seek to secure power in the home, and from the home to exercise influence in

Then towards the end of the century a new pulse of educational life began to beat. The reform of the grammar schools and the new beginnings of national education were accompanied by a revival of institutions for the education of women. The Misses Buss and Beale, as well as many other women of character and purpose, set going those currents which have issued in our century in universal suffrage, the girls' high school, the co-educational university and the admission of women to all spheres of industrial enterprise.

This slow emancipation of woman was reversed in Germany when the Nazis came into power and later in all of Europe that came under their control. Perhaps the most striking example of this is the fact that in Nazi Germany many women only had the right to vote on marriage.

This reversal of the emancipation of women is the natural result of the Nazi philosophy of life. The Nazis solved the economic problems of the age by making war the purpose and end of economic activity. This naturally leads to that over-valuation of masculinity and under-valuation of femininity that is characteristic of more primitive warlike tribes. The man becomes the warrior-hero. The woman exists to comfort and entertain the warrior and to bear him warrior-sons. There are many signs that the German over-valuation of masculinity springs from inferiority feelings of weakness. Frightened of inner weaknesses, the Nazi sought to destroy what he believed to be weakness in the external world. The sadism and torture used towards Jews, Poles or Russians have all been signs of this hatred of weakness. The attitude of the Nazis towards the Jews in particular was obviously pathological. The weak man projects his weakness on to some scapegoat, then hates the weakness he has so projected. Being rid, as he thinks, of weakness, he feels correspondingly strong. In Nazi Germany, women, in a measure,

also had to act the part of scapegoats, and to help to persuade German men of their maleness and strength. The slogan given to the women of Germany was Kinde, Kuche, Kirche—Nursery, Kitchen and Church. The reason for emphasis on the nursery is obvious. The bearing and care of children in their early years, for a period, weakens women, uses up their energies and so creates the necessity for the strong protecting male. Keeping women in the kitchen is even more clearly designed to give superiority to men. Tied to the drudgery of the kitchen, women will find no time for a career. Without careers they will be economically dependent upon men, and so another opportunity will be offered to the dominating male to show his strength. In the end religion, particularly the Christian Religion, with its gospel of peace and its care for the sick and the suffering, is thought of as a religion of sentimental weakness, harmless to women, but unsuited to Teutonic Knights of the modern age.

This basic inequality between men and women was hardly at work in Germany for a sufficiently long time to make its effects permanent. But like all inequalities, it tends to lead to the disruption of society. By striking at the spiritual basis of marriage, its first effects are to weaken the family. When the family begins to disintegrate, society itself becomes weak and needs holding together by the kind of sanctions used in the dictator state. In such a society we can see what happens to men who have projected all their tenderness and humanity upon women. They become the sort of people who bludgeoned and cremated thousands of Poles at Lublin. It is not quite so plain what happens to the women in such a society. The effects are not so apparent, because when placed in a position of inferiority women seek to compensate for their position in no single way but in a variety of ways. Some, tied to the home and children, seek to secure power in the home, and from the home to exercise influence in

external affairs. Such women come to dominate their husbands as well as the other men in their circle, and the natural equality of the sexes is violently unbalanced. Some, and possibly the largest group, accept the role for which they are cast by men and accept gratefully the protecting care of the superman. Those in this group come to worship the Leader-hero-father with an almost religious worship. A few may find compensation in homosexuality. But whatever way of compensation is followed, the long-term effects are always the same—heterosexual love flowering into family love is weakened, and in time family life breaks up. Unfortunately, this is an effect which is not regarded as a calamity by those members of the dictator group who are trying to weld the people into a tribal unity and who sometimes find family loyalties too strong for their purposes.

The acceptance of the idea of the inferiority of women, contrary as it is to fact, leads often only to the tyranny of women. The idea of inferiority is bound sooner or later to lead to some form of polygamy and has in fact done so in all Eastern countries where the Christian ideal of monogamy has not yet issued in the typically Western independent monogamous home. In the joint-family household of the East, where the wives and concubines live together in a position of entrenched feminine power, the sons receive their early education very largely among women. This often has all the advantages of the good nursery school. The children are numerous, and life is free from the emotional conflicts that so often make life hard for the only child or the few children of the monogamous Western household, where children are in too frequent and too close contact with their parents. But education by the women of the Eastern joint-family household has one serious disadvantage. The women, although intelligent, skilful and shrewd, are ignorant and conservative. Their virtues are shut up inside the circle of their ignor-

ance. The result is that the conservatism of the women is transmitted to the young boys, and only the most violent efforts in adult years enable them to shake it off. So in China, it was only when a sufficient number of young Chinese men had got right away from the home to American and European universities that a Revolution was possible. The spearhead of that Revolution was the foreign-returned students. But even many of these, as the history of China shows, tend in middle age to return to conservative ways that have been firmly built into their characters during childhood. The conflict between the progressive and the conservative forces in China is for this reason likely to be long and bitter.

Not only in China, but in all countries where conceptions of fundamental inequality between the sexes have influenced social history, the lesson is driven home to men, if they have eyes to see it, that the truth about the relationship between men and women is the truth of equality. Where inequality enters, frustration and disintegration appear. Yet equality can go side by side with very great diversity. Equality does not mean uniformity but the reverse. Women should not imitate men. If men wear their hair short, it is better if women wear theirs long. If men wear skirts, as they once did in China, women should wear trousers, as they also once did in China. The principle of diversity should operate everywhere. Just as every cell of a woman's body is different from every cell of a man's body, so all that she does should be marked with her own femininity. A society that produces more than a few examples of masculine women and effeminate men is almost certainly one in which the relationship of equality does not hold between them. In an atmosphere and within a framework of equality woman can become most herself; she can realise the highest possibilities of her feminine nature and so make her greatest contribution to society. Equality and

diversity find their synthesis again in terms of the development of personality.

In this country, in the sphere of education, we have only just begun to work out this synthesis of equality and diversity between the sexes. The education of girls has followed too closely the education of boys. The aim in girls' education has suffered from vagueness. Those occupying positions of leadership have not been quite certain if they were preparing girls for a career or for marriage. Some of the pioneers in girls' education, realising, quite rightly, that a career and financial independence of men is often a condition for the development of equal relationships between the sexes, have tended in the past to over-emphasise the importance of a career. But the truth is that equal emphasis must be placed in the education of girls upon a career and marriage, and the working out of this dual emphasis in terms of curricula and school organisation may provide a fertile field for experiment and research in the future.

General Synthesis between Equality and Diversity

The general principles that apply to all four categories of inequality—racial, economic, individual and sex—may now be discussed. In every case diversity is the end desired and equality the essential condition if the uniqueness of personality is to produce diversity. Where racial groups like the French Catholics in Canada are free to develop their national "ethos" on terms of equality with other groups, their music, literature and art add greatly to the richness and diversity of national life. In economic life, modern technical means of production have produced a false diversification of life; false, because it is based upon too small a measure of equality. Workers, employers and shareholders are still too far apart. Producers do not yet, in sufficiently large numbers, feel that they have both status and function in the producing corporation. The

effects of modern large-scale production, in spite of a surface diversity, tend to produce uniformity rather than diversity. Rows of identical houses, a succession of similar films, characterless broadcast music, newspapers with different names but almost identical contents—these and many other evidences of uniformity are symptoms of an underlying inequality that depersonalises everything it touches. As equality in economic life grows, the recognition of the greatness of human personality and all that it implies will begin to give to the products of industry an increasing degree of personality and diversity.

In a society where the strong bear the burdens of the weak and as a result individual inequalities are lessened, sympathy and imaginative power grow in range and sensitiveness. The exercise of such sensitive imaginativeness in a variety of forms of social and cultural creativeness leads to the development of diversity.

It is in the relations of the sexes that the synthesis between equality and diversity can be seen to rest most plainly upon the value given to human personality. Where the balance of equality between the sexes is broken, women imitate men, and the world is the poorer for their weakening of their characteristic feminine contribution to life. Being frustrated, women unconsciously set out to weaken men in order to redress the balance of equality and so tend also to weaken the masculine contribution to the life of the world. There is thus a double weakening of diversity; and the loss of vitality and richness in a society where the predominant influence is either masculine or feminine can easily be detected by the man or woman used to life in a society in which men and women make strikingly different but complementary contributions to its development.

We have learnt to recognise in boasts of superiority a confession of unconscious inferiority. This must mean that equality is the truth. Such a law rests upon the

fundamental basis that each man must treat his neighbour as though his personality were an end. He must not use his neighbour as a means to some end of his own. In other words, he must not exploit his neighbour; he must love him as he loves himself. This law is a recognition of the ultimate value of each human personality.

CHAPTER V

THE INDIVIDUAL AND THE GROUP

THE recognition of the ultimate worth of human personality as an end in itself brings us to a point at which it is important to look a little more closely at the relation of the individual to society and at the nature of personality itself.

The Negative Qualities of Personality

Individual personality is something that we should know a great deal about, because it is the one thing which we can explore both by internal and external means. We know what human personality is because we are it. We can explore its nature by introspection. We are also able to analyse the nature of personality by examining the personalities of our friends. As a result of this dual method of examination we can make out a list of the qualities possessed by human personality, and such an analysis will be found to be helpful in all discussions of the relationships between a single personality and the aggregate of personalities that forms a group.

The first way of defining personality is a purely negative one, but it is worth making because it distinguishes personality from everything else in the universe. Personality may be defined as something that does not occupy space. We know that the thoughts, feelings and aspirations that make up our existence cannot be described in terms of space co-ordinates. It follows from this definition that personality cannot be measured. We cannot say of two friends that one has 2·46 times as much personality as the other. It is true that some of the recent developments of

psychological testing have been based on the assumption that facets of the personality, such as intelligence or mechanical ability, are capable of accurate measurement. This is true of certain partial and on the whole mechanical aspects of the mind, but the most characteristic aspects of the personality, such as temperament and character, defy the efforts of researchers to represent them in precise numerical terms. The whole work of intelligence and aptitude testing, particularly as it applies to vocational guidance, is valuable, provided it is not used as an exclusive method. Its validity is limited. It deals with the less important sides of human personality. Used in conjunction with subjective estimates of personality, such as may be had in the form of records by parents, teachers or employers, numerical testing of personality forms a useful objective check. As with the rest of education, tests, examination and measurement apply only in the region of secondary issues.

It follows also that personality cannot be classified. There is some value, for certain limited purposes, in grouping together individuals with certain qualities in common; as, for example, into such groups as mentally deficient, delinquent, backward, introvert or extrovert, academic or practical; but much time will be wasted if such classification is pushed beyond a certain point. Human personality is infinitely variable and shows every shade of difference. In educational institutions group classification should never be rigid, and machinery should exist for free movement between groups. For example, in some schools the division of pupils into A, B and C streams for all or most subjects of the curriculum has distinct dangers. The rigid separation of pupils with academic and practical abilities into different schools, so that transference from one to the other is difficult and intellectual contacts between the two rare, also acts in a depersonalising way upon school and pupils alike.

A second but equally important negative definition of personality is that it is an entity of which the future cannot be predicted with certainty. This is only another way of saying that persons have free-will. This is not the place for a philosophical discussion of the truth or falsity of a doctrine which must be accepted finally, I believe, on the same level as personal existence is accepted. It is mentioned here partly for the sake of logical completeness, but partly also because it is this truth that must light the work of the teacher and social worker with a certain glow of hope and optimism. To a very great extent human behaviour is predictable and determined. Heredity and environment together very greatly limit human freedom. But human will is also strong. The cripple can always "pick up his bed and walk" away from his limitations. This element of spontaneity in human nature is both important and delightful. It is something that education can so easily either kill or release. The individual whose actions can always be foreseen is a very dull dog. He can hardly be said to possess a personality at all. The man who completely conforms to type and whose personality is predictable must be reborn if he is not to die spiritually. His personality lacks the element which might make it grow and so partake of the nature of all eternal things. It is this spontaneity, so characteristic of the child, that led Jesus again and again to say that a man must become as a little child if he is to enter the Kingdom of Heaven. It is this spontaneity that gives to each individual the quality of uniqueness. Because the nature and behaviour of the individual cannot be deduced from any knowledge, however extensive, of the rest of the universe, each individual is unique.

Positive Qualities of Personality

Spontaneity is a positive quality of personality and there are also a number of others. Personality always ex-

presses itself in an attempt to externalise an inner quality characteristic of itself. The man who is most fully alive impresses something of his personality upon his clothes, the house in which he lives, the office or shop where he spends his working hours, and often most of all in the works of art that are fashioned in his leisure time. Inanimate objects become in this way part of the personality of the individual and share his qualities of spontaneity, wholeness, pattern and uniqueness.

Another positive quality of personality is its constant striving after wholeness and integration. The Gestalt psychologists have shown that the human mind is dynamic in quality and always tends to fill in the gaps of a half-completed picture.[1] Faced with the partial or the disintegrated, human personality feels the strong urge to complete and to integrate. It is a sign of health in our country that there is everywhere today the desire to integrate and unify our educational life. The gap in the education of the under-sevens is to be filled in by the building of nursery schools. Our lack of care of the adolescent in the past is to be replaced by the development of County Colleges and the Service of Youth. Adult education is made a duty of the Local Education Authority. This search for external unity and completion is a reflection of the desire for inner unity and integration. Each individual possesses many qualities and potentialities. There is not time to express them all, so most of our lives show lack of balance and integration. Yet we are restless and unhappy until we have achieved a measure of integration in our inner life.

To recognise a lack of integration and completeness in ourselves or in the external world implies that we already have some picture in our mind, perhaps not fully formed, of some ideal pattern against which the reality appears as unbalanced, incomplete or disintegrated.

[1] See *Principles of Gestalt Psychology*, by K. Koffka (Kegan Paul).

This quality of recognising and creating patterns may be understood more clearly if it is examined in relation to sound. In a musical melody each individual note has a significance that is determined by its relationships to all the notes that precede it and all that follow. This long sequence of notes builds itself into a pattern of sound. If one note is abstracted, the pattern is rendered incomplete and so spoilt. Musical pattern is created by mind and then expressed by, for example, the instruments of an orchestra in sound waves. But the pattern is more important than the material waves. Once created by the mind, it can be re-created in different forms; as indentations on the wax cylinder or as black marks on a musical score or as electro-magnetic vibrations. Matter here is only the vehicle of pattern. Wherever we find pattern in sound or buildings or other constructions we assume it to be the product of human personality. If we care to use the fallible argument from analogy, we may proceed to believe that pattern in the world of nature is the product of divine personality.

Another quality of human personality is that of extension. To save his soul a man must lose it. Personality achieves greater uniqueness by extending the range of its contacts with reality. This is a paradox difficult to accept, but nevertheless true. Personality is non-spatial, and so, unlike a material object, as its area increases so also does its depth. A very simple example shows the truth of this, and the idea will be examined more closely in a later chapter. In marriage a husband shares his personality with his wife and she shares hers with him. Out of this sharing of personality both partners grow to a greater depth of mental and spiritual stature.

There are many other forms of group life through which men may widen and deepen their own personal life. But such a widening and deepening only comes out

of the conflict of the individualism of a man's own mind with the communalism of the group mind. From the moment of birth a man has continually to resolve a developing conflict between his primitive individual desires and demands of an orderly adult society. Clive Bell's work *Civilization* is an elaboration of this theme. He points out that "the habit of cooking one's food may, with equal propriety, be regarded as a step towards perfection, or a falling away from the primitive perfection of the upstanding ape." [1]

Conflict in the Educational Group

The individualism of the newly born infant soon comes into conflict with the desires of the family for an ordered life. The baby likes to exercise his lungs with complete freedom, but the family prefer comparative silence. The baby has no original desire to control his sphincter muscles in any regular way, but his parents have a preference for such a discipline. In the first two years of life this conflict between the individual and the family group is so sharp and unpleasant that most thoughts are repressed as too painful to store in the conscious memory. Few of us remember these early conflicts, and as Freud has shown,[2] where repression exceeds a certain intensity, such memories emerge later in a disguised form as antisocial thought or activity.

The same conflict appears again when the child moves on to the larger society of the school. At different times in the history of Europe, education has been regarded either as a device for assisting the growing personality to develop its powers or as a device for disciplining the disorderly individual in the interests of adult society. The individual and society are best served when both aims are pursued with balanced intensity. The problem that every

[1] See *Civilization*, by Clive Bell (Chatto & Windus).
[2] See *Dreams*, by S. Freud (Heinemann).

school has to solve is to hold this balance fairly in its curriculum and organisation.

Social Synthesis

From a psychological point of view, this problem of the relationship between the individual and society is always capable of solution, because the impulses that drive human behaviour can always be satisfied either at an individual or a social level. If they are satisfied at a purely individual level, they are not only disruptive of social life, but ultimately lead also to the stunting of personal development. A good example of this can be seen in the study of the collecting impulse. At a purely individual level the collecting impulse produces the miser. Gloating over his hoard in solitude, the miser grows increasingly fearful of loss. He withdraws more and more from the society of men who may envy his treasure and seek to wrest it from him. His personality withers as his contacts with people and life grow fewer. Expressed at a social level, the collecting impulse produces the scientist with his painstaking inventory of facts, or the curator of the museum. These men make their collections available to the widest groups, and so the very business of collection and display brings the collector into innumerable contacts with men and affairs and lifts both him and society to a higher level.

A study of the other impulses of the mind would yield similar results. Self-assertion may produce the tyrant who moves steadily towards a position of isolated power, or the unselfish leader who gives his life to a cause. Fear may produce the hunted criminal or the conscientious banker; repulsion the fastidious recluse or the sanitary engineer; curiosity the gossip or the researcher. So the list might be continued, and in every case individual impulses would be seen to lead to the contraction of personality and social impulses to the reverse.

It is significant that the punishment, short of death, reserved for the worst crimes is solitary confinement. Imprisoned in the narrow circle of the individual life, the normal man is of all men the most miserable. He longs to share his life with others, to blunt his consciousness of his own individuality by thinking, feeling and willing in the medium of relationships; through conversation, or by friendship, or as a collaborator in some co-operative enterprise. So men need each other, not only, as the materialist perceives, that by their co-operation the material necessities of life may be produced in rich profusion, but also, as the idealist perceives, because of the essential mutuality of personality.

Concentric Social Spheres

The individual is able to share his life with others through a concentric series of relationships. The smallest society is the marriage society. In this the loss of individuality may be great and the struggle for release from individuality correspondingly hard. From the happy marriage the dual personality is projected forwards into the life of the family, and it is this that gives a special quality to the word "home." Outside of the home lies the region. The region may be the city. St. Paul felt himself to be a citizen of no mean city. Many men and women find their greatest outpouring of self in the service of the people of their county. Then beyond the region lies the nation. As we come towards the end of a long war men find themselves bound together by strong ties of devotion to the land of their birth. Yet the war has shown us the destructive power of a narrow nationalism exalted to self-sufficiency. We have learnt that national loyalties can never be ultimate. Beyond the nation lies the federation. If only the Baltic countries had, before the war, come a little way out of their nationalistic neutrality, to develop a Baltic federation, they might not have fallen so easy a

prey to the German menace. Many would say that the only hope for the peaceful development of Europe lies in the evolution of a United States of Europe. Only if Europe can throw up leaders with a European outlook, and if the peoples of her many nations can think and act beyond the limits of national sovereignty, is there much hope of a rapid recovery for Europe from the ravages of war. Those powerful countries upon whose shoulders the task of reconstruction falls are already great federations. The U.S.S.R., the U.S.A., China and the British Commonwealth have all developed, or are in process of developing, a federal consciousness. Upon the leaders of these great federations will fall the task of setting up the widest society of all—the world state, whose organisation will embrace the whole of humanity. Not until world organisation has begun will man's desire to lose himself in service find full expression nor his smaller loyalties be themselves enriched. But even the world society embraces only the world of the living. The greatest loss of individuality and so the greatest personal enrichment comes when a man feels himself to be part of the divine mind, bound by ties of loyalty, not only to the living, but also to the dead and those as yet unborn. This loyalty—a religious loyalty—calls for special consideration, and will be discussed in the next chapter. One thought, however, concerning the religious life is not out of place at this point, and must be pursued a little farther.

It is of the essence of personality that it should continually change. It must either suffer contraction or enlargement. In the world of matter, as the physicists have shown us, change always takes the form of the steady enlargement of the random element in the universe and the destruction therefore of order and pattern. This truth is stated formally in the Second Law of Thermodynamics. In the world of personality the exact reverse is true. As a man's body decays and the patterned disposition of its

atoms disintegrates, his mind should show an increasing richness of pattern. It is this developing pattern that a biographer is at pains to delineate.

This too is the secret of perpetual youth. We may indeed say, with real sadness, "Eheu! fugaces, Postume, Postume." But if regrets for the past are a lasting emotion, it must mean that the rate of our development has slowed up. The greatest minds have retained their childish delight in the importance of tomorrow, even to their dying day. A sense of unfinished purposes sometimes gives an appearance of the tragic to the early termination of a busy and useful life. The real tragedy is not this, but the spectacle of the man who, as his years advance, lives increasingly in the past and whose work is done before his physical life has ended.

The idea that synthesises the conflict between individual freedom and planned group life is this very conception of a continually developing human personality. The uniqueness and self-sufficiency of the individual as an end is not sufficient if the view of individuality is a static one. Each personality must grow as a plant grows, showing flowers in the spring of life and fruit in autumn; developing in complexity and pattern. This development implies choice, selection and therefore discipline. Individual impulses are expressed at a social level. So the human personality grows shapely and (to continue the analogy of the tree) finally others find rest and happiness in the shadow of its branches.

The Teacher and Social Synthesis

The educational implications of this doctrine of synthesis are very great. The work of the teacher is seen to be something far more important than the work of the mere instructor. He is concerned with individuals who are developing very rapidly. He must continually urge them to the higher, the social line of action rather than

the lower and individual. But there is in all of us a drag back to early, primitive modes of life that is very strong. The teacher has to carry some of this burden, continually showing the higher, the more difficult way, and urging the laggards to take it. This is the reason why teachers who are really doing their job need longer holidays than those whose work is less spiritually arduous.

The school can greatly help the individual to see that his personal life can be enriched through sharing it with others in a concentric series of loyalties. Training for parenthood and the study of household arts and crafts are beginning to find a place in school studies. During the period of great industrial expansion through which we have just passed, the school tended to emphasise the knowledge and skills needed for commercial and industrial life. The vocation of family life was somewhat neglected. The introduction of family allowances and growth of parent-teacher associations in the field of educational administration are evidences of a new sense of the importance of the family. Its importance is still insufficiently recognised in the curriculum of the school.

The value of regional studies for their own sake in the school curriculum is an evidence that the recovery of regional roots has begun. The great migrations are over, and in the more settled period that lies ahead, quite small regions may again produce, as they have in the past, great local music, drama, art and literature. The study of local geography, local history and local culture in the schools will do something to help the rising generation to proceed from a knowledge of their region to a feeling that they must help to create their region. Regional surveys will lead on to regional service. There are some happy auguries that art is once again becoming group art. Music, driven out of the Victorian drawing-room, is returning as folk music. Drama too is growing to have in it something of the flavour of locality. The growth of this kind of re-

gional consciousness will not hinder but will greatly help men to shoulder burdens of world organisation, that might otherwise seem to be so vast as to be intolerable.

The larger group of the nation is a group bound together by common ties and aspirations and capable of exercising a social will in decisive action over a wide field. To strengthen national loyalties should clearly be one of the aims of education. The difficulty lies in the fact that there are two kinds of nationalism. The first is characterised by a combination of exaggerated national pride and a suspicion of other nations; a blindness to the defects of one's own nation and to the good qualities of others. As Lamartine told us many years ago, this kind of patriotism does not cost the patriot much. "All that he has to do is to be profoundly ignorant, abusive and full of hatred." This kind of nationalism incapacitates a man from international co-operation, because he is unable to make a detached study of other nations. The other kind of nationalism is a combination of a proper love of one's own country, together with an appreciation of the good qualities of neighbour nations; a blindness to the defects of others combined with a reasonable self-criticism. This kind of nationalism will encourage the individual to work for an international order, because it will help him to see that other nations are groups with personalities like his own group and so can be treated as friendly and co-operative equals. Such an internationalism is not to be confused with the depersonalised internationalism of the man who is devoid of national loyalties. Denationalised groups on the Riviera or in Honolulu will never be found to be pillars of strength to international movements, because the avoidance of national responsibilities has deprived them of the character needed to take any decisions of importance in this field.

If this constructive nationalism is to figure in education, teachers will need not only to pass on to the rising

generation a knowledge of their country, but also to infect them with a love of country, because it is first set in their own hearts. Each one must feel himself to be a person "whom England bore, shaped, made aware, gave her ways to love." Such a feeling involves a regard for English people of all kinds; simple folk as well as the leaders of the nation. It is a feeling that these people are your own people, and that you cannot separate yourself from them at any point. If some are underpaid or underfed or badly housed, then their shame is your shame. For the patriot, individuality has been in part shed. Part lives in the prisons with the criminals, part with the sick in the hospitals, but part also with the scientists discovering radiolocation or with the politicians framing their policies of reconstruction.

The task of creating a society of nations will be the greatest and most difficult task ever attempted by those men of goodwill who are driven to strive after order in a world that very readily lapses into disorder. The difficulty of the task arises from two causes. In the first place it is an effort at planning on the largest scale ever attempted. In the second place there will be the desire on the part of separate nations for the greatest measure of national freedom. It represents, in fact, an attempt to work out this synthesis between the individual and the group on the widest scale ever ventured by man. For this reason it will only succeed if it is backed by those whose loyalty and faith are actually to a bigger ideal than that of the ideal of the United Nations. The only conception that can produce this synthesis of the individual and the group is the conception of the personality of man as a personality developing without end. I do not think such a conception can really be effective in the mind unless it is linked with faith in a personal creative God who is engaged in a similar task, i.e. that of creating order in the universe whilst preserving the freedom of the human personalities

that compose it. For this reason the final loyalty of man, overriding all smaller loyalties, must be loyalty to God.

Artistic Creation

The most important quality possessed by personality is its power of creation. The only experience we have of creation is of artistic creation. Outside of this we can form no notion of how anything comes into being. Beethoven writes a melody and something new has come into existence. Personality has the power to do this, and as far as we know nothing else has.

Human personalities that have power to create also have power to frustrate. Consequently the spectacle of a developing universe will be the spectacle of a universe containing order and disorder. A chaotic universe would be a universe in which anything might happen, and in which there would be no reason for expecting one event to happen rather than another. That the universe is not of this kind is sufficient reason to some for believing that it is the creation of a divine mind. The existence of evil, disease and suffering is not evidence of chaos, but evidence that God, like us, is struggling to achieve a purposive order in a partially disordered universe. God, to the Christian, is a person who is pursuing the realisation of the end of human happiness in spite of the existence of free-will. This should encourage us greatly in our efforts to effect such vast projects as the United Nations, because in trying to extend the boundaries of order and yet preserve individual and group freedom we are trying to do what God Himself is trying to do. In this sense we are co-operating with Him. Such co-operation will be most effective where limited human minds are able to get a glimpse of the purpose and mode of action of the divine mind.

CHAPTER VI

THE CONSCIOUS AND THE UNCONSCIOUS

WHETHER and to what degree it is possible for the human mind, in spite of its limitations, to establish contact with the divine mind, is the issue that must now be taken up.

Selection and Personality

During the lifetime of an individual, the body grows and changes, but photographs taken from time to time show that the person can still be recognised from old portraits. Personality that has been affected in some degree by the pursuit of a purpose, however feeble, always maintains a recognisable unity. In this chapter an attempt will be made to show that this unity in the personality grows clearer as the conscious and unconscious parts of the mind become engaged together in the pursuit of the same purpose.

The circumstances of the short mortal life of man force upon him in any case the necessity for a degree of selectivity that unites whilst it limits the elements of personality. We all possess a great variety of potentialities which might be realised were the span on earth longer. In the course of life a man may try his hand at two or three jobs, but ultimately he settles down to a particular career, and the nature of his daily work moulds his personality and gives it unity.

In the relations betwen the sexes it can be maintained that monogamy is not merely the best basis upon which to build family life, but also implies a limitation essential to the integrated development of the individual. In a dif-

ferent kind of existence it might be satisfactory for an individual to develop love relationships with a number of members of the opposite sex simultaneously. In the material circumstances of this human existence, being in love with one individual and developing all the richness of such a single relationship is almost a full-time task apart altogether from the necessity of working for a living and developing a wide variety of other human relationships. Yet the facing of life with the partner of one's choice imposes certain restrictions upon development. The personality is indeed limited by such a continuous association, but it also attains to a corresponding measure of integrity and unity.

In the field of leisure pursuits, most of us would like to play several musical instruments, to act in plays, to paint or construct articles of beauty, to travel, to write books—the list can be continued indefinitely. Again we have to choose between many different ways of developing our talents. If our choices are determined by chance, there will be restriction without unity or plan. It is the recognition of a purpose that gives order and pattern to the personality. It is important to recognise in passing that the deliberate, conscious cultivation of the self here will achieve no useful result. This is far too self-regarding a way of going to work. The selection must be the result of the acceptance of a purpose so strong that the self loses its sense of isolation in co-operation with the purpose.

Because of the very richness of its potentiality, there is a centrifugal force in human personality which tends to throw off, as it were, a number of conflicting sub-personalities. The simple case of the dual personality is well known. The story of Dr. Jekyll and Mr. Hyde has made us all familiar with such simple bifurcations of personality and their tragic results to the individual and society. As though aware of this danger of fragmentation, individuals

seek for a purpose that shall impose order upon their lives and hold in check the centrifugal tendencies of their nature. They are unhappy and restless until they have found it. There is indeed a danger that the need for purpose will be so great that men will accept and adopt an evil purpose rather than no purpose at all. For the truth is that any purpose, good or bad, will, for a time, produce unity in the personality. The murderer, his mind filled with hatred towards his enemy and plotting his enemy's destruction, for a time acquires a strength of determination and unity of character that gives force to all his actions. But sooner or later this force breaks down, and in its splintering shatters his own personality and disintegrates some section of social life.

Lady Macbeth, who said of herself that no compunctious visitings of nature shook her from her fell purpose, nevertheless at the last fell into a state of mental disorder so that her doctor was forced to say "this disease is beyond my practice." Her ambition and murder led also to tyranny and disorder in the state: the same doctor said with truth, "Foul whisperings are abroad. Unnatural deeds do breed unnatural troubles."

Organised groups and whole nations may seize upon an evil purpose rather than accept disintegration and follow it closely, enjoying the integration that the purpose gives until its evil nature leads to deep fissures in the state and grave personal disorders in the individuals that comprise it. This is exactly the path that has been followed by Nazi Germany.

For more than ten years after the defeat of 1918, the people of Germany (never a really united people because of the lateness of the federation that gave birth to the Reich) failed to find any good purpose, and in the depths of their frustration accepted the evil purpose set before them so attractively by Hitler. The disorder that this has introduced into Europe will take half a century to repair.

Yet for a time the Nazi purpose gave meaning, strength and happiness to large numbers of Germans.

Evil Purpose

How are we to define and how recognise an evil purpose? We must ultimately, I think, define it as a purpose that is so different from the purpose of God for humanity that it opposes its development. We may also distinguish it from a good purpose by its effects upon individuals and society. It leads in time (*a*) to the break up of order and pattern in the life both of individual and group, and (*b*) to the suppression of spontaneity in human life and society. These results follow from the definition of an evil purpose and the character of the purpose of God. His creative purpose is that of the development of pattern from the unpatterned, and spontaneity from the determined. Since this purpose gives to the universe created by divine mind its intrinsic nature, an evil purpose can clearly never ultimately reach achievement. It can thwart and hold up the purpose of God. It can lead to increasing disorder. But it can never achieve its own end; for the structure of the universe does not allow of this. For example, a man might have the purpose of building a house of sand, but he could never achieve it. The nature of sand would always frustrate his purpose. We have seen earlier in this work that it is historically evident that evil purposes are never in the long run achieved, and that, for example, men who set out to enslave others only succeed in enslaving themselves.

Conscious and Unconscious Purpose

A purpose, whether good or evil, may be either conscious or unconscious. One man may deliberately define the path he shall follow towards a consciously accepted goal, and by the strength of his will follow this chosen path. Another man will find himself driven forward upon

a purpose that he has never consciously formulated, towards an end that he is unable to foresee. A trivial example of the force of such unconscious impulsion may be seen in one of the simplest and earliest of the hypnotic experiments. Under hypnosis a suggestion is made to an individual that at a certain time he will perform a simple action, such as that of winding a clock. The individual emerges from his hypnotic trance without any memory of the suggestion that has been made. Nevertheless, he directs his actions in such a way that inevitably they lead towards the clock, which precisely at the suggested time he winds. This is a very simple example of unconscious suggestion. The case-books of psychiatrists are full of the accounts of purposes pursued in adult life which had their origin in events long since forgotten. Purpose may thus be either conscious or unconscious. Where an unconscious purpose is opposed by some different conscious purpose, mental conflict occurs which always results in great losses of physical and mental energy. Mental and physical energy will be most freely available for creative work where conscious and unconscious purposes are identical. This is likely to happen most frequently when the conscious and unconscious parts of the mind are integrated. It will be useful therefore to contrast various qualities of the conscious and unconscious mind before proceeding to examine how these two parts of the mind can be linked together. Both conscious and unconscious mind possess seven allied qualities that we must now examine in turn.

The Ego

The conscious mind has a centre or focus which we call the "ego." We know and we also know that we know. Self-consciousness is also awareness of individual continuity. We feel we are the same person when we awake as when we fall asleep. This is because our memories have not changed. But memories are mental events that

are sometimes in the unconscious and sometimes in the conscious mind. It is our "ego" that arranges them in a time-order. This inner sense of an undivided self is probably the nearest we can get in our limited mortal life to an understanding of that mysterious entity Time.

The unconscious mind has nothing corresponding to the "ego," forcing order upon its contents. It lacks consistency and co-ordination. It is chaotic and irrational. In a dream, for example, there is no guarantee that events will be related by the normal laws of cause and effect. The fact that the unconscious is without focus or "ego-centre" lends support to the theory of Jung that the conscious mind has been born in the past from the unconscious, which is thus left without its centre.[1] This may account for the fact that the unconscious is not wholly without pattern. As Jung has shown, in myths and dreams certain symbolisms occur over and over again, so that the unconscious appears to be full of dissociated fragments resembling partial personalities. Some of these are what Jung calls "archtypes," and spring from the "collective unconscious." The "collective unconscious" Jung defines as "a psychic foundation, superpersonal in nature, that is present in every one of us." In contrast to the personal unconscious it has contents and modes of behaviour that are more or less the same everywhere and in all individuals. It has roots that interpenetrate with those of others. In this sense the collective unconscious has contents and qualities that belong to a personality not our own, and the religious man sees precisely here the link between the mind of the individual and the mind of God.

Percepts and Suggestion

The second quality of the conscious mind is that of perception. It is in constant contact with the external world. This activity anchors the individual to the world

[1] See *The Psychology of Types*, by C. G. Jung (Kegan Paul).

of matter and forces him to live in the world of the present. We are tied to the fleeting instant by the material body, and so can have only a very limited understanding of Time.

The unconscious mind is not in perceptual contact with the external world. The studies of its contents, revealed by hypnosis, dreams, memory and psychiatry, show it to be a compound of instincts, memories, repressions, symbols, complexes, fragments of individual personality and fragments of a superpersonal mind. Because it is not in direct contact with the material world, its arrangement of events is not in the simple past-present-future time-flow of the conscious mind. Another result that follows from its lack of contact with the material world is the fact that it can only be influenced through other minds by the process known as "suggestion." Hypnosis proceeds entirely by suggestion. In everyday life suggestion powerfully influences conduct. Suggestions of fatigue produce fatigue. Equally, suggestions of health and power can overcome illness and difficulty. Once an idea of some kind has entered the unconscious mind by suggestion, it tends to realise itself, apart altogether from any intervention of the conscious mind by an act of will. In fact, any conscious effort to counteract a suggestion will merely reinforce the suggestion. Thus anybody can walk along a narrow plank placed on the ground without falling off, but if the plank is stretched across a deep ravine, it is much more difficult to stay on. The suggestion has come to the mind "I may fall off," and the more a man tries not to fall off the stronger the suggestion grows that he will and also the greater the probability. In the same way you cannot will yourself to fall asleep. The more you consciously try to do so the less grow the chances of falling asleep. The work of M. Baudouin shows that suggestion can release mental and physical energy in abnormal amounts.[1] There is truth

[1] See *Suggestion and Autosuggestion*, by C. Baudouin (G. & H. Unwin).

in the epigram that he only is inferior who thinks he is. In the process of education, suggestion can play a very useful role. The child is most suggestible. The teacher who is always radiating suggestions of health, power and confidence will produce healthy, confident children whose achievements surprise even themselves. Such suggestions only have effect in an atmosphere of relaxation and of heightened emotional tone. The mind must be in a state of "collection." This is the opposite of distraction; it is the concentration of the mind upon an idea without voluntary effort in such a way that energy from the unconscious mind flows out with creative power. Sometimes school-teachers can create this level of mental life, and when they do, children come from their tasks not tired but refreshed and recreated.

Concepts and Complexes

The third quality of the conscious mind is its power of building up percepts into patterned wholes which we call concepts. The unconscious mind has not the love of generalisation possessed by the conscious mind, but neither is it quite unpatterned. Freud showed that ideas repressed from consciousness go down into the unconscious and there build themselves up into "complexes." In the unconscious they grow and develop like living organisms, so that when recalled later to consciousness they are no longer as simple or fragmentary as they were. The power and importance of symbols in human life come from the fact that they spring from and influence the unconscious mind. John Layard's *The Lady of the Hare* is a study of the power of the hare symbolism in modern life.[1] Language itself may have sprung, not merely from the desire of one man to communicate with another, but from the desire of the individual to clothe his ideas in symbolic form.

[1] See *The Lady of the Hare*, by J. Layard (Faber & Faber, 1944).

Logic and Intuition

The fourth quality of the conscious mind is its power of logical reasoning. It has a dynamic quality which drives it forward from certain basic thoughts or premises to other derived thoughts or conclusions. In constructing these chains of reasoning, the individual follows certain laws of logic that are accepted intuitively as valid and of a kind leading on to the discovery of truth. These principles of logic do not come from the external world. They are part of the nature of mind itself. For example, the abstract reasoning of mathematics is often divorced altogether from sense-data, yet it carries with it an inner conviction of truth.

The unconscious mind also has a dynamic quality that leads by its own peculiar path of intuition towards the discovery of truth. The unconscious does not reach truth by the long logical route of the conscious, by the slow review of alternative possibilities and the elimination of some by the laws of reason: it proceeds by the application of an excluding idea carried in the memory and applied unconsciously. The intuitive perception of truth may in this way save the conscious mind a great deal of selective work.

Emotion

In the fifth place the mind is capable of feeling. Experiences may have an emotional quality. The life of rational thought is continually being invaded by emotional feelings. Whilst emotion plays only a part in conscious life, it appears to be an all-pervading ingredient of unconscious mental life. This has been explained in the past by psychologists of the Freudian school in terms of the mechanism of repression; but a theory explaining a wider group of facts is that developed by Dr. Suttie, who believes that the primary driving force in the human

mind is the desire for love and companionship.[1] This theory is examined in more detail in the following chapter, and if accepted implies that emotion is an intrinsic quality of all unconscious thinking.

Will

The sixth quality of the conscious mind is its power to make decisions. This knowledge of the freedom of the human will a man knows as surely as he knows that he exists. However plausible may be the reasoning by which a part of his mind may attempt to persuade the whole that he is the puppet of external forces, he knows intuitively that he can decide upon a course of action and then pursue it. It is the possession of this power that marks off man from the animals. It makes it possible for the element of spontaneity to enter into the relationships between individuals, and so lift group life up from something that is dull and mechanical to something that is lively and spiritual. It is a distinctively Christian doctrine that evil in the world is not wholly due to the down-drag of the animal part of man's mind, but also to the deliberate perversion of his highest gifts. For this reason the salvation of man and society cannot necessarily be found by man alone. He needs divine help. Evil choices always freeze the spirit of spontaneity and break up patterned social life. If this process goes beyond a certain point, nothing less than divine intervention may suffice to stay it. Certainly those who fondly hope that the ills of human life may be cured merely by some rearrangement of economic machinery are doomed to disillusion; because such a hope neglects the factor of human free-will and the terrible results of the abuse of its power.

The will is applied by the conscious mind like a hammer for initiating action. It is in the nature of unconscious processes, on the contrary, to choose their own time

[1] See *The Origins of Love and Hate*, by I. D. Suttie (Kegan Paul).

and conditions of operating. The exercise of the will is the means by which the conscious mind seeks to realise its purposes. Many recent dream analyses of the Jungian type show that there is also a general directive willing in the unconscious; a striving after a purpose that begins at the unconscious level but may be raised to consciousness. The dreams of children seem particularly to be related to the general movement of human evolution. They are full of myth-fragments coming from earlier levels of human mental life and full also of hints of the future towards which humanity is moving. Some dreams are literally prophetic. Others are prophetic in the sense that creative ideas destined to influence the development of cultural life germinate in the unconscious mind and then break into consciousness. Historical examples of creative work done under the influence of unconscious ideas are the composition of the poem "Kubla Khan" by Coleridge, the music of "Zauberflöte" by Mozart, and the invention of Quarternions by the mathematician Sir William Hamilton.

Creative workers in many fields have described their feeling that at times it was as though some power outside themselves guided their thought; they have spoken of moments when the mind has shaken off the restrictions of selective will and ideas have then sprung into life without apparent effort on their part. When the moment of inspiration has passed, it was as though a more powerful individuality, that had existed in them for a time, were withdrawn. In most of the works of recognised genius there is an element of such inspiration springing from passivity of mind, just as there is also another element that springs from disciplined conscious thought and activity. The evidence is more abundant still in the field of religious experience: not only in the seeing of visions and the hearing of voices, but also at humbler levels. The contemplative life is the life which best nurtures religious inspiration, and with those who cultivate it there often

grows an acceptance of the idea that results will follow greater than might have been expected from the normal conscious exercise of the will. The energy required is not obtainable at the command of the will, but it is released from the unconscious mind.

This evidence implies that the mind of man can be the means by which creative thought enters the world, because it is itself part of the mind of God.

Values and Happiness

The seventh quality of the conscious mind is its power of making value judgments. We are continually forming conscious judgments of the external world and saying that things are more or less true, more or less beautiful, more or less virtuous. We recognise that when we have found truth, beauty or goodness we have come to the end of a search. These things are their own justification.

Truth, beauty and goodness are all ultimate ends whose value has been hallowed by tradition. I think a better analysis of value is found in the view that there is only one single ultimate end, and that is the happiness of the individual. Happiness, of course, needs to be defined, and I think it is a state of mind reached when a man feels completely at harmony with all things and people or when he is actively creative. There seem to me to be two main driving forces in the life of the normal man. In a world of diversity, disorder and conflict, he is continually moved to rearrange, to harmonise and to unify. He actively seeks harmony, and can only be happy when his mind is free from strain or conflict. This love of order and of patterned beauty may be expressed actively in creation or passively in contemplation. It underlies the love of beauty, truth and goodness. The second driving force is that of spontaneous self-expression. It is the desire for freedom to create things that are not merely patterned but expressive of one's own unique individuality. Spon-

taneity and harmony are then the two qualities of the happy individual, and they can only be realised fully in a State that is both free and orderly.

If we accept the view that there is, in the nature of every individual, something that is unique, it follows that we cannot describe that nature in terms of general ideas. This means that even when the elements of a situation are fully known, the behaviour of the individual cannot be fully predicted. If the individual is unique, then his will is free. Such an individual acts most freely when his behaviour is determined by his own nature. To be free is to be self-determined. The necessary connection between uniqueness and spontaneity is seen very clearly in the social relations of men. In societies where the value of the individual is placed high and there is deep regard for the unique qualities of individuals, the element of spontaneity and therefore of creativeness is correspondingly large. In societies where the value of the individual is not so highly regarded, men too easily resort to the short cut of force. Force rests on fear, and fear freezes the spirit of spontaneity and kills all creativeness.

The emphasis upon the value and uniqueness of the individual is one of the two central truths of the Christian message. When Nicodemus asked Jesus what he should do to inherit eternal life, the reply was curiously indirect: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." In these sentences Jesus selects one of the two dominant characteristics of the spiritual man. He is spontaneous. In urging Nicodemus to be born again, he singled out child-like spontaneity as the main characteristic of life lived at its highest level. Jesus worked always to free men from the effects of fear and a sense of guilt, because He found the springs of spontaneity everywhere blocked by these forces.

The second dominant truth of the Christian message is the responsibility of man to God and to the values which a study of His mind reveals. This is linked very closely to the connection between harmony and happiness. Europe is still in many places full of disorder. You can see there, every day, wherever you look, the operation of these two dominant truths of Christianity. Where men in positions of authority feel "responsible," they take the trouble to extend the influence of order and good government and also to protect the freedom of the individual. Where there is lack of faith in God and a system of ultimate values, it is easier not to bother and to turn a blind eye to lawless elements in society. Equally, where there is a lack of faith in the sacredness of human personality, the shadows of the secret police and the concentration camp continue to freeze the spirit of spontaneity.

Happiness, defined as an end and composed partly of harmony and partly of spontaneousness, comes to an individual when in this sense he seeks order and freedom, not merely for himself, but for all men. This follows from the nature of the individual. "No man is an island." We are linked through our unconscious minds with the minds of our fellows. When they suffer, we suffer. When they rejoice, we rejoice. Harmony and creativeness are never individual activities. Both can only be reached by a mind that has extended beyond the boundaries of the individual life and become part of the life of a society.

In the light of this analysis of happiness a sharper definition can now be given to the ultimate purpose of God. It is the purpose of universal happiness—a happiness unspoilt by any element of disharmony and eternally creative in the sense that the individuals composing the harmonious society are engaged in the creative contemplation of ever-varying patterns expressive both of their own uniqueness and of their mutual harmony.

Having examined to some extent the idea of purpose,

it is now necessary to look again at the two partial aspects of the human mind—the unconscious and the conscious—and to see how a sense of purpose is the force that integrates them.

Co-operation between Unconscious and Conscious

Often the conclusions of the conscious and the unconscious are identical and the two collaborate in a smooth way. But often the conscious, with its reason, selectivity, purpose and self-protective ways, may conflict with the emotional, wide, chaotic and impersonal character of the unconscious. Under the impact of such a conflict the individual or the group may show all the frustrating signs of lack of integration, or they may solve the conflict by giving the directing power over their life exclusively to one or the other.

The rise of the Nazi Party in Germany may be seen in a new light in relation to this conflict. At a time of crisis, many Germans rejected freedom, which means self-reliance and responsibility, in favour of the emotional security that Hitler offered. They rejected the demands of the conscious mind, disavowed the intellect, despised reason and denied the objectivity of science. As a result German mental life regressed to tribalism. The conscious mind is an adult product of late development. If it is rejected, there is a return to the childish and primitive. If, on the other hand, it is allowed to collaborate on equal terms with the unconscious, there is a return to childhood that is not a regression. This enables the individual to return to the sources of life in order to see with the freshness of childhood something of its real flow. It was with this meaning that Jesus Christ said, "Except you become as a little child, you cannot enter the kingdom of Heaven."

There is, in the process of living and thinking, a great deal of necessary action and reaction between the con-

scious and the unconscious. The finished thought of each day relapses into the unconscious and re-emerges into tomorrow's conscious, altered as a result of extra-conscious manipulation. Spiritual and æsthetic inspiration is made up of both conscious and unconscious enlightenment, so that it is often difficult to say whether the rational or the intuitive element predominates. Revelation, for example, set the mind of Descartes working in a direction that resulted finally in a reasoned philosophy.[1] An intuitive conviction of truth, however convincing, is usually subjected to the criterion of reason, and if the reason detects elements that are contradictory, the intuitive conclusions are either abandoned or regarded as under suspicion. The conclusions of both intuition and reason constantly come under the judgment of each other, and are revised as a result of this valuable interaction. Sometimes the unconscious begins to function quite involuntarily when the conscious has done its utmost to solve a difficulty by intellectual examination. Nevertheless, as has been shown, the conscious and unconscious draw their sources from such different features of human nature that, apart from the existence of some integrating factor, they tend to pull the mental self into divided counsels. In this matter the will cannot act as an integrating factor, for its sphere is in the conscious mind. The only integrating factor lies in the realm of purpose.

Purpose as an Integrating Factor

Thoughts in the unconscious are always related to some purpose. Some are related to the purpose of all life, i.e. that of self-preservation. Some are related to the purpose of the mind of God, of which the unconscious forms a part. Some are related to the purpose of the individual to develop self by the loss of self. The intuitive faculty of the unconscious is always seeking to reach truth. So also

[1] See *Vie de Descartes*, by J. Chevalier (Kegan Paul).

is the reason. The creative faculty of the unconscious is always forming the material of the unconscious into new patterns of beauty. The conscious mind also is a pattern-making mind. If the conscious mind, by the exercise of reason, seeks and finds a clearer understanding of the purpose of God, the purpose of the individual by the exercise of the will is made to conform to it. Then, conscious purpose and unconscious purpose being identical, the energies of both reinforce and flow into each other. The mental life of the individual then consists equally of what may be called "active" and "passive" thought. The "active" part of the mind reasons, ponders difficulties and solves them; makes plans and overcomes difficulties; whilst the "passive" part listens in quietness to that "inner voice" which is the voice of inspiration speaking from the divine mind to the individual mind. It is the integration of "inner voice" and deliberate choice that produces greatness and significance in the individual life. The man with a sense of vocation hears an inner voice calling him to follow an individual path through life, and he also feels the external call of the needs of mankind.

"Vocation" literally means "to be addressed by a voice." This is not necessarily the prerogative of the great personalities. A humble fisherman may have felt the call of the sea with inner force, and he may also wish to play his part in meeting his countrymen's need of food. Jesus Himself followed this inner voice of His vocation. Sometimes He knew with the force of intuition that it was not the time to go up to Jerusalem and later He was certain that He had to go. There has been, on the whole, in the West, both in Education and Religion, an underemphasis upon the contemplative life and an overemphasis upon the conscious life of willing and striving. Only in the lives of the great Christian mystics has this underemphasis been redressed.

Education and the Creative Spirit

One of the tasks of the teacher and the educationist must be to release the mental energies of both the unconscious and the conscious mind. Our increasing knowledge of the nature of the unconscious has already begun to affect educational techniques. In art teaching, for example, if quite young children are encouraged in an atmosphere of freedom to express their own ideas in line and colour, their drawings show clearly the duality of their minds—primitive or almost savage impulses are expressed side by side with a spiritual creativeness of great power. Sometimes new artistic impulses can be seen breaking into the minds of the rising generation that foreshadow artistic developments still to come. In this sense the minds of each successive generation are the seed-bed of new thought, and will, if not repressed or distorted by ugliness or a cheap spirit of imitativeness, produce change and growth. Looked at from this point of view, the teacher wields immense power. He can frustrate the creative process or he can be the midwife of a new culture. He can be a mere purveyor of second-hand information or he can be the means of releasing new life.

When a child meets a difficulty and is helped by a teacher to overcome it, mental energy is released that is available for creative work. It follows that in education we should not shield a child from difficulties, but help him to overcome them. The situations of difficulty that face the child are sometimes moral and sometimes those of intellectual understanding. There is no short or easy road to knowledge. Sometimes we have to use our reason and proceed by way of analysis and synthesis. At other times the only way to knowledge is that of intellectual sympathy described by Bergson. He writes: "By intuition is meant the kind of intellectual sympathy by which one places oneself within an object in order to coincide with

what is unique in it and consequently inexpressible." [1] The teaching that produces the most lasting results is that which consciously or unconsciously produces this kind of intellectual sympathy. For example, the distance from New York to Los Angeles may be learnt by heart as a geographical fact of some importance, or it may be realised by intellectual sympathy as a result of reading R. L. Stevenson's story *Across the Plains*. The second way takes up more time and clothes facts with a dress of pleasant emotion, but it leads to a truer knowledge. Leisure and emotion are both essential for all true education. Education should never be an indifferent or hurried process, but composed of studies pursued with interest or even excitement. Leisure is essential if the unconscious mind is to co-operate with the conscious. The teacher particularly should understand the way in which the unconscious works—by "withdrawal" from the outer world of sense to the influence of "suggestion"; by a long preliminary period of "concentration"; by the slow "incubation" of ideas in the unconscious to be followed by flashes of "illumination"; by a process that cannot be either forced or predicted. The operation of this process of "withdrawal," "suggestion," "concentration," "incubation" and "illumination" can be applied in some measure to all school subjects, but particularly to those of English, History, Music or Art, where the contribution of the unconscious is strong.

School Religion

The discipline of the life of thought implied in this process of withdrawal and illumination is one which can only be reached by some in adult life; but a very simple form of mental discipline can be begun in childhood, and here the organisation of a daily "act of worship," as pro-

[1] See *An Introduction to Metaphysics*, by H. Bergson (Translated by T. E. Hulme, 1913).

vided in the 1944 Education Act, may help. Teachers who organise this period as a short time of quiet reflection and withdrawal may help a school society to begin the day in the healthy mental mood of purposive activity.

You do not, however, change a secular school into a religious school by the introduction of a short daily act of worship, an agreed syllabus and the inspection of religious teaching, though all of these aids to the religious life may help. The religion of the school is the purpose of the school. Services, examinations, specialist teachers of religion do not determine the purpose of the school. If the purpose of the school in the largest sense is a Christian purpose and the staff are generally agreed as to this, then such a purpose will reflect itself in all aspects of school life. This does not mean that all the members of the school staff must be professing Christians, but it does mean that there must be a strong enough feeling of unity of purpose in the attempt to achieve certain ends.

All kinds of results follow from such a conception of school religion. Where a period called "religious knowledge" appears in the time-table, it should be regarded as a period devoted to the synthesis of truths often learnt in other periods. This means that we should not use criteria of truth in the religious period that are regarded as invalid in other periods. There has in the past often been hypocrisy about the place of religious knowledge in schools because of this failure to equate religion with purpose. If the history of the Jews is important enough to study in a period of religious knowledge, then it is important enough to study as an integral part of the history syllabus. If a history specialist teacher does not consider it important enough for "secular" history, then in the child's mind it will not have much importance in any other period, and the co-operative religious purpose of the school will be weakened. The sense of unity of purpose must be strong enough in a secondary school to overcome

the tendency of specialist teachers to attempt to lay the foundations of the temple of knowledge exclusively within their own patch of ground. The curriculum, like everything else in the school, will be integrated by the purpose of the school.

Education and Bias

Many who appreciate the need for a strong purpose to give shape to the educational developments of our time are also aware of the dangers of a strongly purposive education and the wide controversial issues that it raises. They see that the secularisation of education in France contributed to her temporary collapse in 1940, but they also see that it was the Nazi political religion that perverted the ends of education in Germany. Purposive education is an edged tool. But we should not shrink from using a chisel for construction because it can be used for purposes of mutilation. We must not confuse tolerance and indifference. If the school programme is to fall into any kind of shape, it must be dominated by some integrating principle. The Public Schools for long preserved the supremacy of an education dominated by the classical tradition. This is a tradition of great and permanent value, but it works chiefly on the intellectual plane. It hinders the development of an educational purpose capable of inspiring, not a limited group, but the whole people. Technical education (and some secondary school education is merely technical) is dominated by the idea of preparation for a career. To worship success is little better than to worship the State, for both are limited purposes. The universal purpose that produces a balanced loyalty to self, region, nation, group and to humanity derives ultimately from religious belief.

In the past the existence of strong sectarian feeling and the fear of propaganda have limited the influence of religious teaching in the schools. But there is little danger

in tendentious teaching so long as a teacher knows that he is biased and says so, and also so orders his teaching that controversial topics are dealt with in an atmosphere of free discussion. The growing child needs to be taught by adults with stable beliefs and the serenity of mind that derives from these. Christian teaching is part of the tradition that should be passed on to the next generation, for it is the tradition that has shaped the life and institutions of Western democracies, and without it they can neither be understood nor rebuilt. For too long the mention of personal religion by a teacher has been suspect as savouring of intolerance. These are only the echoes of fruitless sectarian controversy waged too often by those who misunderstand each other more than they understand the Christian faith. The great need today is for mature adults who believe that they are responsible to God for their actions and beliefs—who see God as the expression of a divine purpose which is engaged in the eternal development of pattern from disorder and spontaneity from what is determined. Such adults put the highest value on human personality because each individual is a child of God. They are not prepared to sacrifice either the individual or the spirit of spontaneity to the supposed interests of the State, for to them human life and the life of human society are only an episode in the eternal life of man.

CHAPTER VII

LOVE AND LUST

In earlier chapters of this book the word "love" has frequently been used in a variety of contexts. Happiness as the final end of life was seen to be made up of two qualities: spontaneity, or a love of freedom, and harmony, or a love of pattern. One quality of human personality was defined as "extension," and this was seen to consist in the establishing of relationships between individuals which at their highest level are love relationships. In the analysis of mind it was recognised that truth may be reached externally by the exercise of conscious reason or internally by the exercise of intuition through the process defined by Bergson as "intellectual sympathy"—a process which is itself very close to love. Love is thus so bound up with the purpose of life that it will be useful to discuss its meaning in greater detail before concluding this work.

Love and Lust

Shakespeare, in his sonnet "Venus and Adonis," writes of the sharp contrast between love and lust in the words:

"Love's gentle spring doth always fresh remain,
Lust's winter comes ere summer half be done.
Love surfeits not; lust like a glutton dies:
Love is all truth; lust full of forged lies."

Men and women in their relationships with each other can degrade their association to a depth not even reached by animals; they can also lift it to a height of spiritual devotion not surpassed in any other human relationship.

If it be true, as the Christian religion asserts, that "God is Love," or, in other words, that one of the ends of life is the development of love relationships between human beings themselves and between human beings and their Creator, then an examination of the simplest form of love relationship, that is, the relationship between a man and a woman, may yield much knowledge of the truth regarding more complex relationships and indeed of reality itself.

The Evolution of Sex

If we look at the biological process of evolution we see a steady movement towards the production of a creature with a large and well-protected brain and a body of modest size, capable of supplying the brain with a wide variety of materials for thought and of executing the desires of the brain in many ways. The difficulties of human childbirth even suggest that the size of the human skull has developed so fast that the pelvic structure of the human female has not had time to accommodate itself to such a large-brained creature. In this evolutionary story we see a steady increase in the importance of mind and a relative decrease in the importance of the merely physical life. A movement in the same direction can be seen in the evolution of the physiological structures associated with reproduction.

In the simplest and historically earliest forms of life, such as the amœba, reproduction is asexual and accomplished by simple cell division. When a parent cell divides into two and becomes two new cells, in the act of division the parent disappears, and so is unable to profit at all from the reproductive process. Family life or parenthood is impossible in such a simple form of reproduction. In higher forms of life, reproduction leads on to parenthood, but the sexual impulse is limited in its operation to certain seasonal periods. In Man, on the one hand, the

sex impulse is continuous, and so is able to irradiate wide areas of life; and on the other hand, the size of family can be regulated by conscious control of sex impulses and sex energy redirected into other channels. In this sense culture and civilisation may be said to grow out of sexual restraint. Pregnancy is long in the human female, and children need care and protection for the first fifteen or sixteen years of their life. In a family of reasonable size the care of the children calls for the close association of two parents for about twenty-five years. This period of family life virtually covers the whole of adult life, and points to the establishment of a monogamous relationship between man and wife for the whole span of life.

It is possible to see a parallelism between the significance of the evolution of the body and the evolution of sex. In the evolution of the body the brain has grown and with it the possibilities of rich mental life. But the rest of the body has not just dwindled into an appendage of the brain. It has become the instrument for the service of the brain, making possible a physical life of much greater variety than is open to any other living species. This is readily seen if we look at any part of the body. The human hand, for example, is not so fitted as the eagle's talons for tearing up meat. But it can tear up meat, and it can also play a piano, weave flax, and do a wider variety of things than any other animal hand. Similarly, the reproductive organs in the human species have not become vestigial. They still play a very important role in physical life, but now as the origin of a co-operation between male and female, and so become linked up in all sorts of new ways with the life of the mind and the mental and spiritual aspects of human co-operation.

Sublimation and Sex

In spite of the relative diminution in importance of the physical organs of sex in the evolutionary story, the sex

instinct is strong in Man, and its direct and crude expression is no more compatible with organised life in civilised societies than the direct expression of the instincts of self-assertion. For this reason the energy associated with the instinct must be directed into other channels. Such a re-direction of the energy of a primitive instinct was called by Freud "sublimation." Sublimation is clearly a bridge process by which lust may be transmuted into love.

It is not proposed here to discuss the technique and value of sublimation in detail, because this is a subject that has received much attention from all the writers of the psychoanalytical school. The concern in this chapter is rather with the transformation of lust into love in the relationship of two people, a man and a woman, in order to show truths about the nature of personality and reality that are not discoverable in the same way through any other relationship. The aim is to show that a bridge can be built between lust and love by the sharing of personality to a degree that amounts to the creation of a new dual personality. It will be found that the sacrifice of individuality which makes possible the development of a dual masculine-feminine personality leads to two other results: first, to the paradoxical development of personality to still greater uniqueness; and secondly, to a penetration into the nature of reality deeper than that possible by most other paths.

Parents and Children

The first place at which practising psychiatrists made a contribution to the understanding of the relationship between men and women came from their work on the deep analysis of psychopathic and psychotic individuals. They discovered that the relationships of men and women were largely influenced by the relationship of parents to children during the first few years of life. Many would say that these writers overemphasised both the importance of

these early years and also the sexual element in them, but these were both things that had been greatly underestimated in previous centuries.

The relationship between children and parents is complicated by the fact that children have to face the difficult situation of confronting a world of powerful adults as weak, immature, dependent creatures. Such a situation may produce feelings of inferiority, resentment or hatred, unless within the family a strong love relationship between parents themselves, and parents and children, creates an environment of security and peace. The early years of child life are years of repression and sublimation. A hunger feeling emerging at times which, according to adults, ought to be periods of rest must either be repressed or the mental energy of the feeling sublimated into other channels, such as play. These and many other incidents of educational compulsion in early life leave deep marks in the unconscious mind. The educational work of parents is bound to be felt in some degree by the child as unpleasant and therefore evoking resentment or hatred. If compulsions are not softened by a love atmosphere, or if opportunities of sublimation are not provided, the repressions may be massive, and the combination of love of parents and hatred of parents may produce mental conflict. Such conflict leads to a potential neurotic condition of the mind which may never be more than potential, but which under the stress of great difficulties in later life, particularly during adolescence, may produce a neurotic breakdown. An infantile conflict and an adult conflict may then join hands to create a full-blown neurosis in the adult.

Childhood and Marriage

The spirit in which a young man or woman enters marriage is very much determined by early education and the degree to which an atmosphere of parental love has eased

the repressions of early childhood. But parents themselves have to develop their relationship to each other under circumstances of great difficulty. They are products of their own childhood. They are occupied by housework, by money-making, by a hundred problems of social life and citizenship. Pleasures and diversions must be restricted at times. Either may become irritable, moody or unjust on reasonable grounds. There is a very great danger that each will not find in the other as the months pass the continual sexual and emotional satisfaction with which they started out on their great adventure of marriage. There may ensue a gradual deterioration of their whole emotional relationship to each other, so that even physical relations cease to be of great interest, or even appear as burdensome or unpleasant. When children come to such a family they may, unconsciously, be felt as a burden, because they are the outcome of physical acts that have not developed into a wider harmonious love relationship. All kinds of unsatisfactory emotional results will follow from such lack of harmony. Hatred, perhaps unconsciously felt, may come to be directed against the conjugal partner, or, by substitution, transferred to the children. The children, too, may be aware of the lack of harmony between parents; feel affection for both yet resentment against both, and so endure serious mental conflict; or they may resolve the conflict by siding with one or the other and develop unbalanced emotions of love for one and hatred of the other. Or again, an unsatisfied husband or wife suffering from the under-development of the love relationship may pour out emotional interest on a child so that unnaturally intense bonds of affection obstruct the path of the child towards mental independence.

A great deal of light has been shed on this whole question by some of the later writers in the field of psychoanalytical theory and particularly by Dr. I. D. Suttie.

Companionship and Sex

The starting-point of Suttie's work is the conception of human life and development as based on "the need for companionship" as an objectively observed state in the behaviour of children and animals. Suttie regards sex as a particular kind of companionship to which physical relations happen to be attached rather than companionship as an offshoot or efflorescence of the physical relations of sex. He regards love as protective as well as sexual, and the sense of security as more important to the young child than feelings of pleasure. Although the methods and scope of his inquiries are similar to those of Freud, there is a completely new emphasis and balance in the psychoanalytical theory of Suttie.

Using the evidence of psychotherapy, Suttie reaches the conclusion that the source of love is not sexual desire nor sensation, but the desire for responsive companionship. This has a number of very important corollaries; the significance that Freud gave to the father in the early bringing up of children is now given to the mother; the importance previously given to individual sense-gratification is now given to social desires and interests; and play is seen to be a necessity, not merely to develop the individual faculties, but to give the individual reassuring contact with his fellows.

The primacy of this desire for responsive companionship is based on the study of infantile behaviour before any realisation of sexual sensation has taken place. In the beginning of life the relations between mother and child are characterised by a mixture of love and apprehension. There is no way of distinguishing in this condition of ambivalence between giving and getting. The mother gives the breast but the infant gives the mouth. Washing is regarded by the child more as a caress than as a practical utility. The child, if frustrated in its pursuit of com-

the repressions of early childhood. But parents themselves have to develop their relationship to each other under circumstances of great difficulty. They are products of their own childhood. They are occupied by housework, by money-making, by a hundred problems of social life and citizenship. Pleasures and diversions must be restricted at times. Either may become irritable, moody or unjust on reasonable grounds. There is a very great danger that each will not find in the other as the months pass the continual sexual and emotional satisfaction with which they started out on their great adventure of marriage. There may ensue a gradual deterioration of their whole emotional relationship to each other, so that even physical relations cease to be of great interest, or even appear as burdensome or unpleasant. When children come to such a family they may, unconsciously, be felt as a burden, because they are the outcome of physical acts that have not developed into a wider harmonious love relationship. All kinds of unsatisfactory emotional results will follow from such lack of harmony. Hatred, perhaps unconsciously felt, may come to be directed against the conjugal partner, or, by substitution, transferred to the children. The children, too, may be aware of the lack of harmony between parents; feel affection for both yet resentment against both, and so endure serious mental conflict; or they may resolve the conflict by siding with one or the other and develop unbalanced emotions of love for one and hatred of the other. Or again, an unsatisfied husband or wife suffering from the under-development of the love relationship may pour out emotional interest on a child so that unnaturally intense bonds of affection obstruct the path of the child towards mental independence.

A great deal of light has been shed on this whole question by some of the later writers in the field of psychoanalytical theory and particularly by Dr. I. D. Suttie.

Companionship and Sex

The starting-point of Suttie's work is the conception of human life and development as based on "the need for companionship" as an objectively observed state in the behaviour of children and animals. Suttie regards sex as a particular kind of companionship to which physical relations happen to be attached rather than companionship as an offshoot or efflorescence of the physical relations of sex. He regards love as protective as well as sexual, and the sense of security as more important to the young child than feelings of pleasure. Although the methods and scope of his inquiries are similar to those of Freud, there is a completely new emphasis and balance in the psychoanalytical theory of Suttie.

Using the evidence of psychotherapy, Suttie reaches the conclusion that the source of love is not sexual desire nor sensation, but the desire for responsive companionship. This has a number of very important corollaries; the significance that Freud gave to the father in the early bringing up of children is now given to the mother; the importance previously given to individual sense-gratification is now given to social desires and interests; and play is seen to be a necessity, not merely to develop the individual faculties, but to give the individual reassuring contact with his fellows.

The primacy of this desire for responsive companionship is based on the study of infantile behaviour before any realisation of sexual sensation has taken place. In the beginning of life the relations between mother and child are characterised by a mixture of love and apprehension. There is no way of distinguishing in this condition of ambivalence between giving and getting. The mother gives the breast but the infant gives the mouth. Washing is regarded by the child more as a caress than as a practical utility. The child, if frustrated in its pursuit of com-

panionship, may show aggressive and egoistic traits. But Suttie does not accept the Freudian idea that aggressiveness and egoism are fundamental. Both Freud and Adler take the view that the child is fundamentally aggressive and egoistic and is only forced in its own interests, by external threats and compulsion, to become social and altruistic. Suttie has come to regard the desire to love, to be good, to co-operate, as primary, and the anti-social feelings to be produced by frustration. Sooner or later the infant discovers that the benevolence of parents is whimsical or conditional and its own gifts are criticised or refused. The child's frustrated social love now turns to anxiety. Anxiety may even in turn change to guilt if the child feels that it ought not to have asked for what the mother has refused. If the frustration is sufficiently severe, anxiety may produce hate. But hatred for a loved object is intolerable, and the love relationship must be preserved at all costs. There are five main ways by which the conflict between love and hatred may be resolved. All five ways lead or may lead to neurosis, and since this analysis of the causes of mental ill-health is both new and of direct bearing on marriage and social relations, it is important to state them in clear terms.

Love and Hatred

First, the conflict between mother and child may be resolved by preserving the lovability of the loved object. The child may say in effect, "Mother is good and kind; if she does not love me it is because I am bad." From this starting-point is developed what is usually called now an "inferiority complex." This may develop through undue guilt-feelings into a sense of utter unworthiness and may result in melancholia.

Secondly, the child may abandon the mother as she now appears in reality for the mother as she once appeared and is so remembered. This involves a flight from

reality into fantasy and a world of illusion. Love of mother is now directed on to a "fairy godmother" who has all the virtues of the kind mother. Or the child may seek a good substitute for the bad mother in a nurse or in the father. The danger of this retreat from reality is that it may lead to a complete mental break with the world of reality and finally to the delusional insanity called schizophrenia.

In the third place, the child may take the way of regression, saying in effect, "I will become a baby again because mother is kind to babies." Or "I will become ill because mother nurses sick people like babies." This leads to invalidism, hysteria, neurasthenia, and, if the conflict is severe, to dementia præcox, which is responsible for filling one-third of our asylum accommodation.

In the fourth place, the child may renounce the mother, saying in effect, "You are bad. I will get a better mother than you." This produces a sense of persecution. The renunciation of the mother may be transferred to other social units, and the person suffering from delusions of persecution will say to society, "You have denied me the love that is my right; you hate and conspire against me; I am good and you are bad." This, in its extreme form, produces the paranoic. In mild forms it may only lead to excessive "father-fixation," but even this is liable to upset the delicate emotional balance of marriage.

In the fifth place, the child may take the way of aggression, coercion, or power. The child may say in effect, "You *must* love me; I will hit you and hurt you until you do." This way of resolving the conflict leads to the substitution of the power to exact services for the free spontaneous love of infancy. It is the source of a great deal of delinquency and criminality.

Such a comprehensive analysis of mental ill-health leads on to a new conception of the basis of psychotherapy. From this new point of view psychotherapy is nothing but

the overcoming of barriers to loving and feeling oneself loved. Such a view radically alters the whole character of the technique of psychoanalysis. The analyst must no longer be an impersonal and unemotional practitioner, but a human being bound by emotional ties of sympathy and suffering to his patient. Mental cures in this sense can only be lasting when there is a sharing of suffering between patient and doctor. The failure of some Freudian analyses must be put down to the complete absence of this point of view. The success of new group methods of psychotherapy gives strong support to the theory.

Christianity and the Nature of Man

The Christian religion is seen in a new light in relation to this psychological conception of the nature of man. Jesus stressed two new truths to the Jewish people. First, He said that social life should be based upon love rather than authority, and so emphasised the conception of God as the free giver of gifts and the forgiver of sins. Secondly, He emphasised duty to one's neighbour rather than the relationship of the individual to God. The personality of Jesus is presented in the Gospels as that of the natural healer, with just the qualities needed alike by the child and the neurotic; of a physician with a confidence that never suggests indifference, and a sympathy that never appears as agitation. Thus He combines serenity with compassion in an ideal way, because He came to speak in His life and by His teaching of the importance and enduring reality of love relationships. It is interesting in this connection that, before embarking upon His work of healing, He deliberately thought out and rejected those ways of healing that might cure bodily disease but leave mental ill-health untouched. Thus He rejected the idea of the ostentatiously magical cure. For those that demand a "sign" or a "wonder"—"there shall be no sign given them." The Temptations are seen in a new light in this

connection. Jesus would not use His power to turn stones into bread to satisfy personal hunger, because this would make Him independent of His fellows. He would not rely upon "angels" to secure Him against injury, since this would imply a childish or infantile dependence upon the power of God. Nor would He accept the paranoid goal of world mastery by aggressive power. He would only use the way of love; so strengthening men's confidence in themselves that they cured their own diseases, and found for themselves the secret of eternal life.

Marriage and the Home

The institution of marriage, in the light of this new conception, is seen to be at the very least a therapeutic institution, for it is based on the idea of mutual support. Two lovers are constantly affirming to each other their mutual worthwhileness. Marriage is in this sense a mutual admiration society. This might even become cloying were it not for the fact that it is also a mutual criticism society. It can, in fact, survive and grow on anything but indifference. But it is chiefly by the sense of mutual support that both partners grow in self-confidence. This mortal life is full of difficulties and problems. The knowledge that in the worst trial or difficulty there is at least one person who will be there to encourage and help is an amazingly fortifying knowledge. Both partners in such a relationship are strengthened by it. The fundamental happiness in a marriage where the effort of each is to ease and enrich the life of the other springs from the feeling of worthwhileness so engendered; for each feels needed and indeed irreplaceable.

Such a solid relationship as that sketched extends its influence over the home that grows out of it. The word "home" then comes to mean something of the utmost value in social life. It becomes the strong brick out of which the whole social structure is built. Society depends

more than is usually recognised upon the degree to which the home is based on equality and fidelity. The home becomes, then, not just a place within which near relatives have their dwelling, but an institution carrying some of the burdens of the weak. Children who are orphaned, helpless or delinquent, the old and the weak—all are happier when they find shelter in a home than in an institution. Marriage is not just an institution for the provision of mutual pleasure. It provides an opportunity for social work as great as that offered to men and women in the probation service, or on the city council, or in the hundred other ways by which many express their desire to help the weak.

In addition to the urge to bear the burdens of the weak, healthy individuals feel the urge to attack actively and aggressively those evil forces that are the cause of weakness and misery. To do this is to invite attack, and the "good" individual is very vulnerable to groups of evil men who may be entrenched in the seats of power. Two people, who have learnt to rely implicitly upon each other, can make a stronger attack upon evil from the secure base of their dual relationship.

Marriage and Equality

If it is to acquire such power, a marriage must be based on the two strong foundations of equality and fidelity. There can be no co-operation in marriage without the acceptance of the idea of absolute equality. Nobody can bear a position of inferiority without resentment. This idea was treated in an earlier chapter, where an attempt was made to show that where inequality is present, men use women as a means to an end, or vice versa, and the whole concept of personality is degraded. One of the corollaries of this view is the idea of permanence in marriage. If a human being is to be treated as an end, it follows, from the very nature of personality, and because

of its rich potentiality, that it will take a whole lifetime to explore through the changes and chances of married life. To take any shorter period as suitable for the purpose is to undervalue human personality.

This is one of the reasons why marriage must be a life-work needing disciplined and sustained effort. The provision of reliefs, such as divorce or trial marriage, will not help here, because they will only make it easy for individuals to side-step the difficulties of marriage. Those who seek for self-interest or excitement will also look for freedom and relief, so never committing themselves fully to the work of easing and enriching the life of their partner. The reason why most "trial marriages" are failures is because the two partners are not committed deeply enough. Each feels that if the other does not reach up to his or her standards the relationship can be broken off. But an ideal is not a thing that should be used as a measuring-rod. Few of us approach the ideal companion for one of the opposite sex. We are all weak and imperfect; and there are many times when we are dull, ill-tempered, jealous or unfair. The ideal picture of us that may be in the mind of one who loves us can help here, but never if it is used as a measuring-rod to determine our fitness to continue a relationship of love. If we know that by falling short of an ideal we shall grieve a person who loves us, but who will continue to love us in spite of this, then the ideal actually lifts us up, for its effect is encouraging. But if we are "on probation," the effect of a critical idealism in our partner will only be to discourage. By contrast, a man and a woman in marriage who never lose the ideal each has of the other help each other to grow nearer to that ideal.

Marriage and Duality

Marriage inevitably implies restriction of freedom. You cannot have freedom *and* companionship. There must be

in marriage a gradual surrender of the individual life. This must be implicit from the start and can only be complete in this potential sense if both partners feel committed to something for life, "in sickness and in health; for better or for worse." At first, even when such a sincere promise of mutual surrender of individuality is made, the new "dual mind" is of very immature growth. At first, the surrender of individual freedoms and comforts is consciously made, sometimes gladly but sometimes in a spirit of duty and in conscious recognition of the discipline of marriage. For example, a man's wife is unwell, and he may voluntarily give up a Saturday afternoon's fishing in order to stay in with her. At first this is felt as a restriction, because the individual mind is strong. But as love deepens and a dual mind comes to replace two separate unities, the same incident appears in a different light. He no longer wants to go off fishing. If his wife is ill, he is ill too, and naturally wants to stay indoors. As the dual mind grows, restrictions disappear. As soon as one mind wants to do a thing, the other, by sympathy, also wants it done and to share in the doing of it.

Love may be defined as the affirmation in one's own consciousness of the being of another. This consciousness may become so all-pervading that individual consciousness may almost cease to exist. The individual never then exults alone; he is conscious always of a dual happiness. He never grieves alone, for he knows his grief is shared. One might have thought that such a growth of the dual mind would lead to the blunting of the personalities of its two components, and that husband and wife who remained in love over a period of years would grow increasingly like each other and so less typically themselves and therefore less unique. I believe the truth to be the reverse of this. The love relationship gives its own freedoms. In an atmosphere of mutual trust, parts of the personality that might otherwise never have developed fall into place in

the growth of a stronger and more personal life. Each wants the other to be most truly himself, and rejoices in all of those signs of personality that mark out the individual from the crowd. There is thus in this simple dual relationship of marriage a clear witness to the truth of the saying of Jesus that you can only find your soul by losing it. Loss of self, in marriage, leads to a more distinct selfhood.

Love and Reality

The importance of this view of the nature of the self is that it enables a man to penetrate a little way into the understanding of the nature of reality itself. Reality is a unity-in-plurality. The unity-in-duality of marriage is a simple shadow of this, and for this reason may be what the theologians call a "means of grace," i.e. a means by which a man can get a glimpse of the mind of God. One example may be given of the way in which such enlightenment may come. The ultimate end towards which the whole creation moves is accepted by the Christian to be that of complete happiness for all. Some would describe such a state as that of "heaven." Before I was married it often seemed to me that such a state of final bliss would be static and undesirable. Heaven as a place of unalloyed happiness seemed to me to be rather dull. But even a limited experience of the unity-in-duality to be found in marriage has convinced me that this view was mistaken. It is now clear to me that the love relationship demands eternity for the development and enjoyment of the harmony that can exist even between two individuals. Individuals *are* unique. No one sees the uniqueness of the person he loves so much as the lover. This is the mark of true love; the ability to see and love the very essence of individuality. In spite of such a love, in the happy marriage, however ideal, conflicts between the partners are numerous, particularly in the early years of marriage. But

as the days pass, love deepens, harmony grows, and with the resultant security only one fear remains: this is the fear that physical separation may rupture the growing duality. The happiness that comes from the enjoyment of this duality increases with time, and those who have experienced it know that the individual could go on enjoying it for ever. This gives a meaning to the word "eternity" which it can never have for the person who has not experienced love in this sense. Shakespeare has said the same thing in the words of poetry:

"Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom."

Love in marriage may even be the best pattern of reality we can get in this mortal life, because it involves a deeper interpenetration of individual minds than in any other relationship.

In some ways, Western civilisation seems irreligious when contrasted with the great religious civilisations of the East. But I do not believe this to be true. It is in the West that the concept of romantic love between the sexes has been raised to its highest level. It is still a rather novel idea in the East. I believe, for this reason, our understanding of the spiritual realities of life may actually be greater in the West than in the East.

Love and Creation

The love relationship is also a pattern of reality in its creative aspect. At first it creates children, then a home, and later the extension of the home into society. The love relationship is a pattern of reality, because it is concerned so intimately with a purpose that is identical in its limited sphere with the larger purpose of God, which has already

been defined as the creation of a universe of interacting personalities who have reached a state of perfect happiness. God here is regarded as a person who is immanent in the plurality of individuals yet transcendent and Himself an individual. Happiness has been defined subjectively as something recognisable by those who have experienced it. It always has two characteristics. The first is a spontaneity and freedom from conflict. The second is a creativity that may be expressed either actively, as when all one's abilities and potentialities are being called into play in the creation of some new pattern; or passively, in the contemplation of pattern already created. In a universe composed of one God and many free personalities, there may be a degree of conflict between the purposes of the many and of the one. The degree of this conflict will be a measure of the absence of happiness from the universe. In so far as the relation of God's activity with the activity of the many is one of harmony, God may be held to experience happiness. In so far as the relation is one of conflict, God may be held to experience suffering. A god who is immanent in the universe he has created shares in the experiences of all of its individual members. The love of God for His creation can be understood in a limited degree by two people who, although separate and unique individuals, have, through mutual love, shared each other's experiences.

Happiness we have defined in part as the result of the harmonious interaction of a group of personalities. In this life, because we are finite, we can only focus our love on a few individuals or perhaps in any depth on one alone. But this may only be one of the limitations of mortal life. Even the human personality holds within itself the possibility of developing a wider experience of love. At its highest it may be manifested in the universal love of a personal God. The man or woman who has experienced in any depth the force of a love relationship enjoyed for

its own sake in complete freedom from disharmony or conflict has enjoyed perfect happiness. It is therefore the shadow of that state of ultimate happiness towards which the creation moves: when God and all the free individuals He has created continually enjoy the creation of patterns and relationships without limit, in complete freedom from disharmony.

INDEX

Africa, 38, 45
Aggression, 101
Alpine, 43
America, 11, 47
Anne, Queen, 13
Archtype, 76
Art, 39
Athens, 27
Atomic Energy, 11

Baltic, 64
Baudouin, C., 77
Bell, C., 62
Bergson, H., 88, 93
Berkeley, Sir W., 44
Bias, 91
Britain, 37
Buss, Miss, 50

Cæsar, 27
Canada, 55
Cathedrals, 13
Censorship, 39
Charles I, 13
Childhood, 97
China, 37, 38, 53, 65
Christian Church, 47
Christianity, 51, 52, 70, 84, 92, 94, 102
Civilization, 62
Coleridge, 81
Collection, 78
Commonwealth, 65
Communism, 16, 24
Companionship, 99, 105
Complex, 78
Concept, 78
Conflict, 75
Creation, 108
Crisis, 17
Crowd, 33

Damien, Fr., 48
Dementia, 101
Delinquency, 101
Descartes, 12, 86
Désmolins, 43
Dialectics, 9
Dickens, C., 39
Diversity, 42
Dreams, 81
Duality, 105
Dugdale, 47

Education Act, 90
Ego, 75
Emotion, 35, 40, 79
England, 29, 69
Equality, 23, 42, 104
Europe, 73

Fantasy, 101
Feltre, Da, 49
Force, 83
Freedom, 105
Free Will, 80
French, 43
Freud, S., 79, 96

Galton, F., 47
Germany, 41, 51, 65, 73, 85, 91
God, 8, 27, 69, 70, 84
Goebbels, Dr., 35, 40
Grammar Schools, 49
Group, 26, 57
Guilds, 15

Hamilton, Sir W., 81
Happiness, 82, 84, 107, 109
Hare, 78
Harmony, 84
Hatred, 100
Hitler, A., 13, 26, 33, 73
Howard, J., 48
Hume, 12
Hyde, Mr., 72
Hypnosis, 77

Idealist, 20
Ideals, 105
India, 38
Individual, 57
Intuition, 78, 79, 86, 87, 93
Italy, 49

Jekyll, Dr., 72
Jesus, 48, 49, 83, 85, 87, 103

Jukes, Max, 47
Jung, C., 77

Kubla Khan, 81

Layard, J., 78
Leader, 33, 53
Leisure, 72
Locke, J., 11
Logic, 78, 79
Love, 93
Lugard, Lord, 45
Lust, 93

Macbeth, Lady, 73
Marriage, 97
Marx, K., 16, 20
Mass Education, 37
Mass Production, 33
Materialist, 20, 24
Melancholia, 100
Middle Ages, 13
Millay, E. St. V., 7
Monogamy, 71
Mozart, 81
Mussolini, 13

Nation, 68
Nationalism, 15, 68
Nazis, 23, 30, 49, 73, 85, 91
Nietzsche, 48
Nightingale, F., 48
Nova Scotia, 46

Organism, 19

Paranoia, 101
Parents, 96, 97
Patriotism, 68
Pattern, 60
Paul, 64
Percepts, 76
Pericles, 27
Personality, 57
Planning, 31
Plato, 19
Poles, 57
Power, E., 49
Propaganda, 21, 30
Public Schools, 91
Purpose, 27, 73, 74, 86

Quaternions, 81
Quebec, 46, 47

Race, 43, 45
Reality, 107
Reason, 13
Region, 57
Regression, 101
Relaxation, 78
Religion, 81, 89
Renaissance, 49
Rosenberg, 26
Royal Society, 11, 47
Russia, 17, 37, 38

Schizophrenia, 101
Selection, 71
Sergius, 16
Sex, 55, 71, 94
Shakespeare, 93, 108
Slavery, 44
Social Security, 24
Spontaneity, 59
State, 91
Stevenson, R. L., 89
Sublimation, 95
Suggestion, 77
Suttie, I. D., 80, 98, 100
Symbolism, 77
Synthesis, 54

Teacher, 66
Temptations, 103
Teutonic Knights, 57
Turkey, 37

Unemployment, 24
Uniformity, 34
U.S.A., 37
U.S.S.R., 15, 16, 23, 42, 65

Values, 82
Victoria, Queen, 14
Virginia, 44
Vocation, 87
Volk, 27

Weak, 51
Wholeness, 60
Will, 80
Women, 50, 51, 53
Worship, 89

Youth, 66

Zauberflöte, 81